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To inculcate devotion to the Virgin Mother of God is to do more in the interests of morality than has been done by all the vice commissions and purity leagues and eugenic congresses.

Undoubtedly there are born teachers, just as there are born poets and diamonds in the rough; but the born teacher and the born poet have to be made, even as the diamond has to be shaped and polished.

Almost imperceptibly the end of the school year is upon us. May it find us all more hopeful, more kindly, more efficient, more zealous for the things of the mind and the things of God!

We teachers owe a little debt of gratitude to the bill-posting organization which has undertaken to display educational posters on our boardings and fences. The Christmas poster, the General Grant poster and the "going to church" poster are tentative steps in the right direction.

Do we call the attention of our pupils to the low-priced doctrinal and devotional booklets on display in the church vestibule? Those unpretentious works, placed in the hands of those who need them, are capable of doing untold good.

The concentric method applies with especial felicity to the teaching of Christian Doctrine. Around the few pivotal facts or mysteries can be grouped everything that should be known concerning Catholic belief and practice, the grouping being more and more extended and detailed year after year.

It is a happy sign of the times to see well-printed booklets dealing with the religious life and the special forms of it in the teaching congregations of the church. Several of our communities have issued such brochures in connection with their novitiate and houses of studies, and the results should be gratifying all around.

Every succeeding year witnesses a nearer approach to the desired articulation of the several parts of our educational system. Prominent among the agencies that have brought about this happy state of affairs are diocesan control of schools, the Catholic Educational Association and the Teachers' College of the Catholic University of America.

In a recent article a teacher of mathematics has sagely called attention to the fact that in the teaching of arithmetic the use of a few well-chosen problems bearing upon the child's experience is better than a rigid insistence on many book problems. The boy who can give an estimate of the cost of papering the walls of his classroom, for instance, knows the essentials of mensuration.

Morality Minus Religion.—Some months ago a writer in the *Contemporary Review* presented a detailed study of educational conditions in Germany, with special reference to the alarming number of school children who commit suicide. His article is not merely a piece of destructive criticism, but an apparently honest attempt to offer constructive suggestions. In particular he recommends: 1. That less importance and less rigor be attached to the semester examinations, it having been found out that many German school children have committed suicide as a result of the severity of the oral and written tests; 2. That the school authorities bear in mind that "the appar-

ently dull child often has good thinking power, which cannot concentrate on the schoolbook," and that allowances should be made accordingly; 3. That more attention be paid to the selection and training of teachers—not so much in the matter of scholarly efficiency, but in the matter of warm, human sympathy and understanding of the child as a human being rather than as a bundle of psychological facts; 4. That home work, of which there is claimed to be an excess in the German schools, be reduced to a minimum, and in the case of certain boys and girls obviated entirely; 5. That the spirit of comradeship should be fostered between master and pupil; 6. That the method of teaching ethics be made less "scientific" and involved; 7. That corporal punishment be condemned—"cane and strap must be put in glass case and taken to the museum"; 8. That less attention be given to the formal physical training of the gymnasium and more interest developed in spontaneous outdoor sports. Attention to these things, it is claimed, ought to reduce the average of child-suicides in Germany; at present the average is something more than one a week.

The *Contemporary* writer certainly makes some suggestions that seem valuable, though we in this country, who have to depend upon long-distance research and birdseye-view analysis for our impressions, cannot be too sure; but certainly he fails to reach the heart of the difficulty. No matter how easy examinations are made, some children are going to fail; no matter how sedulously athletic sports are encouraged, some children are going to be physically unfit; no matter how carefully teachers are selected and trained, some of them are bound to prove relatively inefficient. But why must there be suicides? This is a problem that is by no means confined to the German empire. Have not our American newspapers dilated sufficiently on the occasional sad sight of a schoolboy or schoolgirl rushing upon deliberate death on account of a trifling humiliation or because of some ridiculously pathetic "case"?

The root of the difficulty is the pernicious theory that morality may be taught minus religion. Thus, according to the *Contemporary* article, the German schools have a most imposing schedule of lessons in ethics, with wall-charts setting forth minute divisions and subdivisions of man's duties to himself, his fellows, his country and the world; there is much talk of personal ethics, higher altruism, the necessity of cultivating the civic and social virtues. But true morality can never be taught in that way. Without the notion of a personal God, without the sublime mystery of the Incarnation and the Redemption, without insistence upon the Four Last Things, without, in short, the religious as distinguished from the ethical motive, the teaching of morality becomes a thing vain and futile. The teacher indeed may pipe, but the children will not dance to the music of a vague and specious humanitarianism.

To us of the Catholic faith and the Catholic schools this thought should be at once an incentive to greater effort and a consolation in the midst of our labors. Our problem is hard enough; but the satisfaction is ours that at least we are taking the most effective way to solve it. Christian education is the hope of the nation; it is the hope, the only hope, of every nation. And in Germany as elsewhere child-suicides will continue until there comes into the school and into the heart of the child a vital, intimate sense of the nearness and holiness and infinite tenderness of God and the sacredness and grandeur of human nature which in the august person of Our Savior was raised to a participation in the divine. In the organization of the Catholic school there is a more than worldly wis-

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dom, a more than human insight. Christian Doctrine is the foundation study, because religion is the basic motive in every life that is truly lived.

The "Talking Down" Fallacy.—M. René Bazin, the distinguished Catholic novelist, has recently called attention to the limited cultural possibilities of most books designed for children. Such books, he claims, are far below the intelligence of their prospective readers; their extreme simplification discredits the child's mind, suppresses intellectual effort, prevents the development of the imagination.

Every thinking teacher will agree with the French writer. What he says is true of many textbooks; and it is especially true of most of the volumes so winsomely displayed in the children's room of the local public library. They are books—for the most part stories or in story form—conceived in a key of such infantile simplicity as to be childish in the most unfavorable meaning of the word, and written in a style that can be most aptly designated as a sort of first aid to the ignorant.

And why? Largely, I think, as a result of the "talking down" fallacy. The books are "written down" to what the writers fatuously suppose is the level of the child's intelligence. It is an interesting fact that when we endeavor to gauge the intelligence of anybody whom we assume to be our intellectual inferior, we invariably underestimate it. As a consequence we "talk down" to people and "write down" to people to whom we might just as well talk and write on terms of easy equality.

I know few things more silly than the condescending efforts of some fat and greasy citizen of the world to "talk down" to a class of bright and alert school children. He begins by assuming that their interests are confined to dolls and marbles and that they don't know the meaning of words of two syllables. He repeats the simplest of ideas over and over and over again, as though their memories are not twenty times more retentive than his ever was. He indulges in out-and-out baby talk, to the deep and sometimes manifest disgust of his auditors, and generally promises to tell them a "very pretty little" story before he is done. Well, the poor things wait for that story, for they are knowing in the matter of stories and decidedly critical; and usually when it comes it is a singularly bungled up affair, obese with unnecessary explanations and as pointless as a roll of butter.

Now, while it is true that one can't say precisely the same things and in the same way to an audience of college graduates and to a class of primary children, it is likewise true that children don't need to be "talked down to" as much as some of us fancy. Dryden has wisely said, "What is well said is wit in all languages;" and he might have added that what is wit or truth or beauty or sublimity or pathos for hearers of maturity cannot entirely change its nature when addressed to growing minds.

I once heard a general of the regular army, fresh from the Spanish war, address a class of schoolboys. He didn't try to "talk down" to them; he didn't worry about "methods of approach" or any other pedagogical devices. He merely had something to say, and he said it. And they understood his every word. Similarly, I have seen an experienced journalist, full of his profession, talk to a grammar class. He talked right from the shoulder, just as he would have talked to a group of mature men; and not one of his words was wasted. Both those men had something to say, and they had no need of "talking down" in order to make themselves understood.

Another phase of the subject must not be overlooked. It is a good thing for the immature mind to be brought a bit beyond its depth. The experience will be stimulating, and the process will make it grow faster and grow straighter. A child's reach must exceed his grasp. The average boy can be brought to appreciate lectures intended mainly for his elders and to lose himself in books not written by authors of the Dotty Dimples school.

Short Cuts.—"Why," a college youth was asked, "do you devote so much of your time to reading the dialogues of Plato?" "Because," was the answer, "I intend to become a civil engineer."

The young man was wise in his generation—in this generation exceptionally wise. He realized the lesson that President Hibben of Princeton has lately been preaching

—the lesson that the longest way around is often the shortest cut. Frequently, President Hibben says, "the most immediate and direct means of bringing about a desired end for that very reason tends to neutralize itself, and thus to defeat its own purpose. In other words, there is no short cut to knowledge. The particular task in life must be allowed for some time at least to remain in the background of thought and endeavor. A thorough training of all the powers of the man is the best preparation for the particular work, whatever it may be, which awaits him."

This thought let us take for meditation, and for application during the vacation weeks. If, for a few hours now and then, we can manage to forget that we are teachers and dwell upon the fact that fundamentally we are men and women, it is safe to say that our work in the classroom would be more pleasurable and certainly more efficient.

How Does It Affect You?—This is by way of experiment. The following clipping from a "funny" paper was presented to a distinguished colleague, who read it three times, laughed heartily, and said it hits the mark and contains much truth. Very well. Then it was presented to another colleague equally distinguished; and he frowned over it, said it isn't respectful to the profession and threatened to write to the editor. Gentle reader, what do you think of it? Here it is:

"Teachers, like all other frail mortals, wish to be considered indispensable. Accordingly, it is to their interest to impose upon the neophyte and make out that there is a great deal more to learn than there really is. In pursuing this interest, teachers are apt to include so much that is unimportant about their subjects that the pupil has great difficulty in getting hold of the important thing. This is true of all teachers, of dancing, of swimming, of singing, of grammar. No group, not even college professors, is exempt from this manifestation of material interest. It is true of the scientific department, in which there is much to learn, and it is true of the philosophy department, in which there is little to learn. That is one of the reasons why it usually takes two years to do one year's work, and why so many come out of our schools and colleges uneducated."

Saint Monica.—Periodically we need to be reminded of certain deep and universal truths of life, truths that we know but that often we fail to realize. The life of St. Monica affords us an opportunity of refreshing our spirits with two such truths, or rather with a new realization of them—the power of prayer that is persevering and humble and unselfish, and the almost limitless power of a woman to shape and fashion a man for good or for ill. Flippancy cannot rob the famous Gallicanism of its truth; if we want to find out the springs of a man's conduct we must first find the woman. That woman may be a mother, a wife, a sister, a sweetheart, a daughter, a friend but her influence is there. Here is but a little hand, but great is its power. St. Augustine, Marc Antony, Fenelon, St. Louis, Washington, Ozanam, St. Jerome, Leopardi, Dante, Parnell, Alfred the Great—here truly is an odd assemblage of men; yet behind every name we see rising the name of a woman. And it was a woman—let us never forget it—who crushed the serpent's head.

A Good Move.—The work being done by the Catholic University of America in the interests of our teaching communities goes steadily on. The latest move is to establish a summer session of the university at Dubuque for the convenience of the Sisters in and around that city. The Dean of the Teachers' College has secured a fine array of lecturers, and the courses will parallel those given in Washington. Credits secured at the Dubuque extension will count toward a university degree and the opportunities afforded the Sisters attending the Dubuque branch are in all respects almost equal to those available in the national capital. It seems to be no rash prophecy to venture to foresee the day when the Pacific Coast and the South will have their university extension courses and when those two thriving fields of Christian education will be brought into closer relations with each other and with the center of the Catholic educational system.



Great Catholic Writers Your Pupils Should Know



By Brother Leo, F. S. C.,

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(Eighth Study in Series Begun in October Number.)
ST. TERESA, THE GREATEST WOMAN WRITER.

It is a fact not altogether without bearing upon modern conceptions and manifestations of what some persons call feminism that a Carmelite nun, living in sixteenth century Spain, is the greatest woman writer in the world. It is a fact not altogether complimentary to the fraternal spirit of Catholics that the statement of St. Teresa's prominence should be received with surprise. But at all events it is a fact upon which there is a singular unanimity of opinion among those who ought to know: The greatest woman writer in the world is St. Teresa of Jesus, "a miracle of genius," declares Mr. Fitzmaurice-Kelly, "the single one of all her sex who stands beside the world's most perfect masters."

"Su amigo Teresiano," is the way in which to this day many of her countrymen sign their letters, and the custom has been imitated by more than one English-speaking enthusiast with the profession, "Your Teresian friend." Different as they were in many respects, those two great French bishops, Fenelon and Bossuet, agreed in regarding the nun of Avila as one of the earth's greatest thinkers. The reading of her books contributed largely to the conversion of the English poet, Richard Crashaw, whose metrical tribute to her justifies his title of Teresian bard. She was quoted with approval by that staunch old Protestant divine, Jeremy Taylor; and in more recent days the historian, James Anthony Froude, paid her the tribute of his admiration. George Eliot, too, esteemed—nay, envied—Sister Teresa, as the preface to "Middlemarch" plainly shows; and the reformer of Carmel appealed even to the odious Voltaire. This by no means exhausts the list of St. Teresa's admirers, a list that, were it completed, would be an interesting document, if for no other reason than that it would be made up of literally all sorts and conditions of men.

THE PERSONALITY OF ST. TERESA: The story of St. Teresa's life—nowhere better told than by herself—reveals her as a most extraordinary woman both in the order of nature and in the order of grace. Born of a noble Castilian family in 1515, she imbibed the principles of Catholic devotion in her very infancy with such excellent effect that at the age of five she set out, accompanied by her brother, to find the Moors and receive the crown of martyrdom. Of course a relative had to find the little runaways and bring them home; and then the child Teresa grew into a thoroughly girlish girl, human enough to be giddy at times and to take delight in the little vanities of personal adornment and the delights of idle conversation. On the approach of womanhood she received a divine call to the religious state, and after fighting against the vocation for three months, Teresa ran away from home again—this time to enter the Carmelite convent in Avila. Her father, a man wise alike in the ways of the world and the ways of God, at length consented to her taking the veil, and her religious life began with fervor and delight.

But that first fervor did not last. That most dangerous of all phenomena of the religious life, a period of tepidity, came; and after devoting herself to God and putting on the insignia of Christ, the young nun grew careless of her religious duties and heedless of her spiritual state. Such things have happened—and happen today—in even the best regulated communities; but in Teresa's case an exceptional thing occurred. Responding to a powerful grace, she abandoned her lukewarmness and became a fervent and exemplary religious, and ultimately the reformer of her order. She died in 1582.

Interesting as must be the history of her reform of Carmel, it is less pertinent to the present study than the

personality of the gifted woman who brought it about. No soft-spoken, dainty lady abbess of the type dear to writers of fiction was St. Teresa. A lady indeed she was by birth and breeding—she never lets us forget that "sangre muy limpia" flowed in her veins but for all her monastic way of life—perhaps, rather we should say because of it—she knew how to face real problems of the hard and bitter outside world and to surmount obstacles that might well daunt the bravest and most resolute of men.

Somebody has said that great characters are the result of contrasts—even of seeming contradictions. Such was the case with St. Teresa, who united in her person the traits of the Catholic mystic and the successful business woman. To this day she is quoted by writers on the spiritual life, and there is no disputing her right to the title long since bestowed upon her, "Mater Spiritualium." She knew what contemplation meant and the prayer of union and ecstasy. She was indeed what her admirer Crashaw has called her, the "fair sister of the seraphim" and "the moon of maiden stars." But not less truly was she a "sweet incendiary," the "undaunted daughter of desires." She possessed prudence and fortitude, tact and humor and common sense. She could meet bishops and grandees, merchants and laboring men and converse with them in good, set terms. Unlike many a mystic, she had the facility for directing and governing others. The Divine wisdom was ever with her; but hers likewise was worldly wisdom in the best sense of the word. A knowledge of these facts is essential to an understanding of her external labors it is especially essential to an understanding of her writings.

And then, too, St. Teresa was a woman who suffered. She knew the meaning of physical anguish, she learned the lessons of sickness; often had she tasted of the hopeless horror of long nights when the body is wrenched with pains and the mind refuses to do the bidding of the panic-stricken will. Thomas a'Kempis has rightly said that few are improved by sickness; but it is also true that without some sort of physical suffering not even the greatest souls reach a sympathetic understanding of human nature. Isolation and anguish—such is the price that must be paid by those who would probe to the heart of life.

The great saint, because he is a great hero, is always pathetically alone; and because he is alone he meets with almost incessant misunderstanding and opposition, even from persons who mean well and from persons who might be expected to constitute his allies and defenders. A saint and a heroine, Sister Teresa of Jesus experienced during the greater part of her life that most irritating form of antagonism, the contradiction of men and women who meant to be just and righteous. She was called a fanatic, a breeder of dissension, restless, disobedient, contumacious; unworthy motives were attributed to her, her virtue and religious spirit attacked. And in the face of it all she manifested her true greatness by bowing ever to lawful authority, even when its rulings were ill-considered and unjust, by preserving silence under the fiercest blows of malice and unholv zeal and even agreeing with her persecutors that she was truly a sinful woman. If, as Milton has it, a great book is the precious life-blood of a master spirit, it is not surprising that the writings of St. Teresa rank so high in the literature of the world.

THE WORKS OF ST. TERESA: (1) Her most celebrated work, one that has not unjustly been compared with that supreme autobiography of the world, *The Confessions of St. Augustine*, is her life, written by herself at the command of her confessor. An earlier version is lost,

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but the authentic text was completed in 1565.

(2) In the "Relations," completed in the year before her death, she continues the account of her life, of the special graces bestowed upon her and of the revelations with which she was favored.

(3) "The Interior Castle" is held by many critics to be her masterpiece. It was written in four weeks during the year 1577 at a time when the saint was sorely afflicted in body and mind. In Spanish it is better known as "Las Moradas" ("The Mansions"), since it deals with the mansions or rooms in the castle of the soul. "The Interior Castle" is a straightforward exposition of St. Teresa's views on mental prayer and of her experience in the practice thereof.

(4) "The Book of the Foundations" was begun at Salamanca in 1573 and was completed from time to time during the remainder of her life. It is the story of her external life, her life as a founder and reformer.

(5) Other works from the pen of St. Teresa are: "The Way of Perfection," "The Constitutions," "The Exclamations," and her letters. "The Maxims of St. Teresa," though not proven by external evidence to have been written by the saint, are so thoroughly in accord with her spirit and method that they are generally accepted as authentic. Her poems are not great poems, and she cheerfully admitted it; but, like the poems of her friend, St. John of the Cross, they are remarkable for exalted emotional fervor.

QUALITIES OF STYLE: Desultoriness.—It has been said rather aptly that the style of St. Teresa is in some respects more oratorical than literary. More accurately it might be said that it ranges from the conversational to the oratorical. There is no literary affectation about St. Teresa. She wrote, not because she wanted to write, but because she had to write. Sometimes, too, she wrote when ill in body and troubled in spirit and her innumerable occupations left her but scant leisure wherein to wield the pen. In view of all this it is not surprising that hers is a desultory style. In all her writings she indulges in numerous digressions; but those digressions are so eminently worth while that this quality of her writing is to be accounted a merit rather than a defect. "We have everywhere in her writings," says Father Coleridge, "a number of most valuable digressions, and to anyone who would try her by the strict rules of literary composition she may seem to wander about. But the digressions of St. Teresa are worth more than the direct and formal reasons and discourse of others, and there is, besides, always a clear connection in what she says with her main subject."

Individuality.—That style is the most perfect which is no style at all. In other words, the supreme excellence in writing is the quality of flawless transparency which makes of it a window into the mind and soul of the writer. This characteristic is manifest in the writings of St. Teresa; her noble and holy spirit shines out upon us from the printed page. Writes one of her English admirers, Mrs. Cunningham Graham: "Her every mood is revealed with naive simplicity and frankness. Sometimes didactic and moralizing, like the thorough old Castilian she was; sometimes vague and visionary; occasionally rising to a lofty strain of lyricism that has never been surpassed, or bursting into a vein of impassioned eloquence, it seems as if the sounds of her voice actually ring through the reader's ears. * * * No one ever wrote a Castilian more forcible and energetic."

That last statement might be suspected as the outcome of indiscriminate admiration were it not of a piece with the dicta of many competent and cool-headed critics. "The marvel is," declares Mr. Fitzmaurice-Kelly, "where she acquired her perfect style." In 1904 the Spanish novelist Echegaray was the recipient of the Nobel prize for literature. When asked what method he used to cultivate his gifts as an artist in words, his answer was that when going over his manuscripts for the last time he made it a practice to read daily some of the letters of St. Teresa. "They are," said he, "the best specimens I know of an ideal prose style."

In the case of St. Teresa, style—and doubtless she would smile at the application of the word to her books—is an unblemished pane through which we may glimpse a

womanly and saintly nun who had more trials than the average and surmounted them bravely with prayer in her heart and a smile on her lips. By all means, let us not forget that smile. Some commentators have been almost scandalized by reason of the saint's sprightly wit and abounding humor, but they have rarely failed to recognize both in her writings and in her recorded conversations. Here are some of her views anent the subject:

"It would be better to abstain from opening new houses than to open them with melancholy religious. Such religious are the ruin of monasteries."

"What would become of our little community if we tried to conceal whatever little humor and wit that we have?"

"Do not imitate those poor unfortunate people who, as soon as they have acquired a little piety, assume a gloomy and peevish air and seem to be afraid to speak or breathe lest their piety should fly away."

Universal appeal. Father Time is the ruthless arbiter of literary values. Critics may rage and appreciators devise vain things, but he judges a judgment just. The gay garlands of the idle singer of an empty day are rubbish on the morrow; the brows of the writer who writes not for an age but for all time are crowned with immortal laurel. The voice that chants, be it ever so shrill, the passing aspirations of the hour leaves no echo in the house of life but the voice that is the voice of silent centuries of striving and of love will blend even with the trumpet of judgment. Knowing these things, we know why St. Teresa is rightly regarded as the world's greatest woman writer.

What other woman has left a written record of soul experiences so searching and profound? What other woman has touched life so intimately and at so many points? What other woman has incorporated in a book what her first editor, Father Luis of Leon, called "the highest and most generous philosophy that was ever dreamed"? In good sooth, "tis not Spanish, but 'tis Heaven she speaks."

Behind every piece of world literature lies that which is untranslatable phrased *l'esprit de tout la monde*. It is the voice of our common humanity that speaks in the great books. We sense vital kinship with the great writers; they understand us, they express us. St. Teresa, little though she suspected it, and little though she sought the distinction, belongs to their illustrious company. A Carmelite nun, the light of God shining in her soul, becomes one of the supreme interpreters of life.

And so her works have been translated into every European language; and so, Cervantes excepted, no Spanish author is so widely known as she; and so her enthusiastic readers are drawn from every rank of society, from every form of religious belief; and so, across the gulf of nearly four centuries, her message of love and holiness and spiritual striving comes to us fresh and vigorous.

SUGGESTIONS FOR THE CLASSROOM: The life of St. Teresa, sketched in a few rapid, illuminating strokes by the teacher, constitutes the first step. Then would come the reading of excerpts from the autobiographical works of the saint. In these readings the concentric method should be employed so that the class would gradually learn more and more of the spirit of the writer. The reading must, of course, be selected with the greatest care by the teacher because, as is the case with all great writers, St. Teresa does not confine herself to the child's view of life or to the range of the child's experiences. The principal aim of the study should be to arouse in the class a warm personal admiration for St. Teresa and an increased devotion to the ideals of life and duty which St. Teresa so heroically embodied in her life and in her works. The children will learn much if they reach a realization that the saints, in erecting the edifice of personal sanctity, builded, with God's ever-present grace, upon the foundation of their natural character, eliminating what was unfit and turning all else to the glory of God.

For class mottoes, daily reminders and the like ample material will be found among the epigrammatic utterances of the saint, especially in her maxims. A fruitful field of correlation will be found in the nature and the history of the great religious orders of the Church.

BIBLIOGRAPHY: The best collection of Teresian literature in one volume will be found in "St. Teresa, an

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The Teachers' Conference Hour

Topics of Interest and Importance

FURTHER OBSERVATIONS ON TEACHING IN PARISH SCHOOLS. History, Geography, Penmanship, Home Work and the Curriculum in General.

By Rev. John A. Dillon, Supt. of Schools, Newark, N. J.

History is the record of humanity, not in its ideal conditions, but as humanity has existed. It is in a special manner a study of what man has done. Being mainly concerned about man in his success and in his failure, in his strength and in his weakness, in his hopes and in his disappointments, the child can be trained to that good judgment which unfailingly sees the good, detects the evil, recognizes the noble, spurns the base, seeks for the beautiful, abhors the defiled.

Good judgment should be trained in the study of history. To do this, the teacher should instruct the child how to become acquainted with those important central events in which the past has found its termination, and in which the present in turn finds its cause—events which influenced the country for greatness or smallness. About such events will be found men who fashioned them, and the pupil must understand these men as he understands a fact of importance of the present day, not as characters of an unimportant past, but as real men with difficulties to overcome and glory to gain, even as the child himself. The child must be taught how to study history; to distinguish clearly between historical events of merely passing influence and great events of lasting influence really shaping the destiny of a country.

Then, too, the child should be trained to vivify the facts of history by connecting fact with fact; by rough drawings of the district in which the personages played their part; by looking at the events as they took place, not deprived of their main detail, nor yet disturbed by unimportant incidents which may be dismissed by a few words of tactful explanation. An enumeration of facts, of so-called dates, of the names of men and places; assigning a lesson which has not been taught, may be a memory exercise, but it does not call into action that good judgment which is needed to understand history correctly.

Ideals Gained from History.

But our children must derive from history far more than the power of understanding it; they must be trained to admire deeds done for love of country, sacrifices made for virtue's sake, examples of heroism of really great men displayed in their unshaken fidelity to God's holy law and divinely instituted church. As the Athenian statesman, Pericles, expressed it, "Daily fix your eyes upon the greatness of your country until you become filled with love of her; and when you are impressed by the spectacle of her glory, reflect that this empire has been acquired by men who knew their duty and had the courage to do it." If this Pagan philosopher, more than four hundred years before Christ, taught that men who know their duty should have the courage to do it, we should in training the young, guide them to admire not merely the greatness of our national heritage, but also the supreme excellence of our Catholic heritage, and this all the more in the history of our country, which from the beginning furnishes such an array of noble men and noble deeds.

Thus as they study the wonderful history of their native land, "they will learn to prize their birthright more highly and treasure it more carefully. Their patriotism must be kindled when they see how slowly, yet how gloriously, this tree of liberty has grown, what storms have wrenched its boughs, what brave hearts have defended it, loving it even unto death. A heritage thus sanctified by the heroism and devotion of the fathers can not but elicit the choicest care and tenderest love of the sons."

Realization of Faith and Zeal.

Let the child see not merely the discoverer in the frail

vessel of his day daring to cross the unknown ocean for the sake of power and wealth, but point out the real motive; call attention to the courage and sacrifice of self which this motive made possible and ennobled; guide the child to observe the spirit that prompted the colonist in his actions toward his fellow pioneers and toward the native Indian. Enable the child to realize the faith and zeal for souls of the missionary, which made him endure such hardships in the interest of civilization and religion; make it possible for the child to appreciate that the leaders in our Colonial struggles, the generals in our Revolutionary war, the commanders in our Civil war, the admirals in our naval battles, based their success on their devoted, ever ready sacrifice of personal interest in their love for the common good and welfare of their native land.

A training of this kind will awaken our children to a sense of responsibility, love of country, zeal for God's glory; will make life virtuous and duty glorious, and will, more than anything else, train the children to realize that they must "run their course" as did these great men of history, finding success in generous sacrifice of self, in that bravery which surmounts difficulties, and in that persistent courage which insures victory.

Three-fold Purpose of Geography.

Geography should be made to serve a three-fold purpose. It should give practically useful information, it should assist mental training, and it should become a ready means of general culture.

In teaching this subject there is danger of burdening the memory of the pupils with a number of facts, losing sight of the relation they bear to each other. Serious as this omission is, there is still greater danger of neglecting the intellectual training of observation, imagination and judgment. To this training we must direct our efforts. For facts are soon forgotten, particularly when disconnected; but the training that may be obtained in their acquisition is something permanent. This training will be assured if the pupil is made to realize vividly the actual facts of geography—the country in its outline, the mountain in its height, the river in its course, the valley in its appearance, the city in its locality, the commercial route in its start and finish, the coast in its bays and harbors, the forest in its size, the cultivated field in its acreage.

After the pupil has been guided to observe the facts of geography in broad, sweeping lines vividly presented, his imagination can be aroused to action, so that "by easy and gentle gradation he may overlook and survey nature for himself." Thus he will be trained to discover the fundamental principles of economics—that wealth is originally derived from the soil, which furnishes the raw material that man converts into exchangeable articles; that easy transit, though not absolutely necessary, is generally favorable to the distribution of wealth; that dense populations are found where wealth is accessible, or where the conditions of life are not laborious, such as mineral-producing districts, manufacturing centers, seaports, fertile valleys. Hence the pupil should be trained to trace the rise of a city, its progress in wealth and civilization; to see why of two cities in the same country one is stationary, the other progressive; to inquire into the causes of migration of peoples from one district or country to another, and to connect these and other phenomena with physical and climatic conditions.

When geographical facts have in this way been impressed upon the memory of the pupil, their cultural value will be greatly enhanced. Geography in its very meaning is a study of the earth in its relation to man. To him the earth was given for a home wherein to work out the object of his creation. The marvels of nature, therefore, should not merely arouse in the pupil his powers of observation, imagination and memory, but should train his mind to see

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in them "a feeble image of the majesty and beauty of their all-wise Author and Designer. No study except religion is so admirably adapted to train the intellect and to cultivate the heart as the study of geography. It brings us in closest contact with nature and nature's God, whose divine hand moulds the phenomena of nature as well as the destiny of man."

Training in Penmanship.

Training in penmanship, if based on science entirely, apart from its own great usefulness, has cultural weight of practical value. It trains the hand to accuracy; it cultivates an appreciation of neatness; it trains the eye to proportion; it strengthens the powers of observation; and it does all these in a most natural way, making moreover the mastery of other subjects more complete and lasting. Very often the penmanship of a pupil who is well trained in composition is so illegible that the practical value of the composition is seriously lessened. So, too, not a few are quite proficient in arithmetic work, but the penmanship of their numbers makes them all but illegible. In fact, it is not unusual to find a child fit to graduate in grammar school subjects woefully incapable of writing with ease, legibility and speed.

A year ago the muscular movement writing was strongly advocated, and the principals of the schools were urgently requested to adopt it, and to see that their grade teachers studied, practiced and mastered this system of penmanship. It is truly gratifying to report how enthusiastically, conscientiously and completely an earnest suggestion has been put into practice by principals and teachers. The results attained are most encouraging. In our diocese 107 schools out of a total of 119 have adopted the muscular movement writing. During the past year alone 224 grade teachers have received their final certificate in this system of penmanship; 1,507 pupils during the last school year similarly passed the final test in the system, also receiving their certificate. Such results could not have been attained except by the co-operation of teachers with their principals; the latter guiding, encouraging, if not commanding, realizing that the diocesan superintendent must rely upon the principal for the carrying out of his suggestions and advice.

The Problem of Home Work.

In recent years the advisability of assigning home work to pupils, especially in elementary schools, is seriously questioned. (Home work includes home study.) The reasons given by those who would dispense with home work are based either on hygiene or on psychology and it should be noted that these educators presume nothing more than the average favorable conditions of children at school and at home.

We must not forget that home work is a means, not in any sense the aim of education, and that this means, like any other, is abused if injudiciously or unreasonably employed. Some home work should find its place in our teaching methods, and it is entitled to that place without encroaching on hygiene or sound psychology. The home task gives most salutary training in developing a sense of duty, industry and self-reliance; it trains to assume responsibilities courageously; to do what has been taught, and to do this individually and independently; to do what the child does not like to do because it knows it ought to be done. "The whole education of the youth," says Professor Muensterberg of Harvard University, "ought to be built on discipline. * * * The lack of discipline in education means an actual threat to the social safety." And speaking along these same lines in this year's September number of the Atlantic Monthly, Miss Agnes Repplier, in an article entitled "Our Loss of Nerve," says most appropriately:

"It is with the best intentions in the world that we Americans are now engaged in letting down the walls of human resistance, in lessening personal obligation; and already the failure of nerve is apparent on every side. We begin our kindly ministrations with the little kindergarten scholar, to whom work is presented as play, and who is expected to absorb the elements of education without conscious effort, and certainly without compulsion. We encourage him to feel that the business of his teacher is to keep him interested in his task, and that he is justified in stopping short as soon as any mental process becomes irksome or difficult. * * *

No Royal Road to Learning.

"The firm old belief that the task is a valuable asset in

education, that the making of a good job out of a given piece of work is about the highest thing on earth, has lost its hold upon the world. The firm old disbelief in a royal road to learning has vanished long ago. * * * It is harder still to make them (parents) understand that enjoyment cannot with safety be accepted as a determining factor in education, and that the mental and moral discipline which comes of hard and perhaps unwilling study is worth a mine of pleasantly acquired information. It is not, after all, a smattering of chemistry, or an acquaintance with the habits of bees, which will carry our children through life; but a capacity for doing what they do not want to do if it be a thing which needs to be done. They will have to do many things they do not want to do later on, if their lives are going to be worth the living, and the sooner they learn to stand to their guns, the better for them, and for all those whose welfare will lie in their hands.

"The assumption that children should never be coerced into self-control, and never confronted with difficulties, makes for failure of nerve. The assumption that young people should never be confronted with responsibilities, and never, under any stress of circumstances, be deprived of the pleasures which are no longer a privilege, but their sacred and inalienable right, makes for failure of nerve."

We maintain that there should be some judiciously selected home work, but that it should be exacted according to all the circumstances known to surround the child; that the length of these home tasks should increase with the grade of the pupil.

Judicious assignment implies that the work to be done at home has already been taught; that the purpose to be attained is not merely to keep the child busy, but to secure a personal progressive effort.

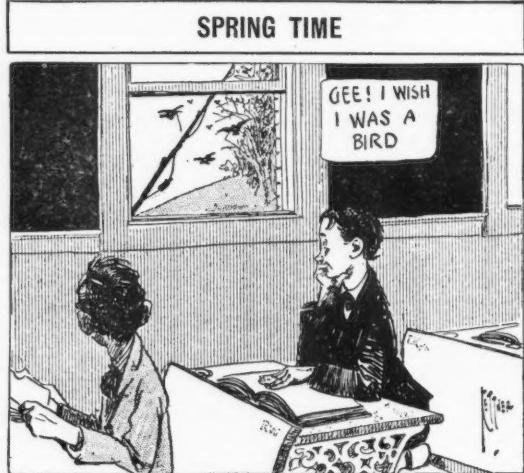
It is not my purpose to lay down any rules which in detail must be followed; but the following is an amount of home work which under ordinary conditions may be prudently exacted: In the first grade, no home work; in the second, fifteen minutes; in the third, thirty minutes; in the fourth, forty-five minutes; in the fifth, one hour, in the sixth and seventh, one and one-half hours; in the eighth, two hours.

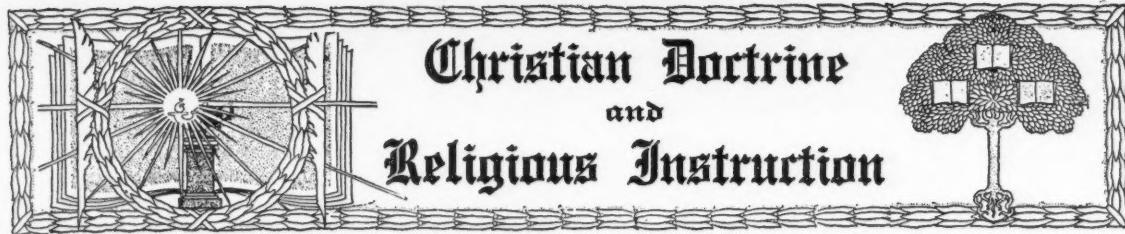
Is the Elementary Course Too Long?

The opinion is fast making headway that too many years are devoted to elementary training before the pupils complete the course which will enable them to begin life's practical work. Similarly not a few educators would lessen the number of years now given to high school and college studies, realizing that somewhere in the system of education there is a wastage of at least two years, with the consequence that our professional men, priests, doctors, lawyers and others enter upon their profession too late in life. There is no need here to examine this latter view directly; but it calls for notice because of its bearing on the important question, how many years should be devoted to elementary training?

The eight-year elementary system is judged to be pedagogically and economically unsound, in fact, an "his-

(Continued on page 77.)



**TRAINING TO CHRISTIAN LIFE.**

In the catechism classes, as at home and at school, the whole work of religious instruction and education should tend to make the child a good Christian, a true disciple of Jesus Christ. The principal points in this introduction to the Christian life may be treated briefly under the following heads:

1. The Christian spirit;
2. The Christian conscience
3. Christian practices.

1. The Christian Spirit.

Many of our contemporaries see in Christianity nothing but a system of exterior practices, the heritage of tradition, leaving no influence whatever on the nature of our existence. This error is so much the more baleful because it tends to influence the practical life of so-called Catholics. It is the catechist's duty to combat this error and to teach his pupils that, although the Christian life needs liturgical practices to manifest its presence and to feed its strength, yet its true center is in the inmost recesses of the soul, where it regulates and sanctifies our thoughts, our desires, our affections, our resolutions—in a word, all our actions.

The substance of this interior life is formed and fashioned by the exercise of the three theological virtues: Faith, Hope, and Charity.

In raising our minds to God and making them cleave to His word, Faith reforms our judgments and teaches us to estimate the world, its riches and its pleasures in the light of eternal truth. It teaches us to appraise them at their value in God's eyes, and, therefore, to look upon them as being in themselves vain and empty, but as being for us an occasion of merit or demerit, according to the use that we make of them.

Hope fixes our gaze on heaven, whither it directs our desires and affections. In so far it also detaches us from earth and protects us against the seductions of pleasure and the allurements of sin.

Charity is the exercise on earth of that love which, in heaven, will forever unite us inseparably to God and His elect.

Although charity is the noblest of these three virtues, although it is the end and aim of the catechist's labors, yet the other two virtues demand assiduous culture, for they are in very truth the roots of man's spiritual life. Even when grievous sin comes as a killing blight upon the tree of divine charity, the roots still remain and, by the grace of the Holy Ghost, who will cause the sap to circulate, the tree may later put forth new shoots.

Therefore, always speak to your pupils the language of faith. Oppose, reject forcibly every idea, every maxim contrary to faith. Enkindle hope in them; often point out heaven to them and describe its incomparable excellence. Treat your pupils as elect of heaven, and speak to them of that blessed country as if they all were really to possess it. "When you go to heaven. * * * When we shall be united with God. * * *" A desire for heaven and confidence that one can gain it are most powerful agents for keeping the soul to the right way and leading it surely to the goal.

In our fallen state, these three virtues, and the others that form their attractive bodyguard, can attain complete development only in those souls that triumph over a multitude of evil influences coming from the devil, the world, and their passions. In each of us there is a perpetual strife between good and evil, between virtue and vice. Of this truth you must not leave your pupils in ignorance. It is your duty to instruct them and to train them for this spiritual combat, whose issue must be their everlasting happiness or their undying woe. Now, it is by combating that they learn to combat; it is by denying themselves innocent pleasures that they develop strength to resist the

assaults of the evil one. Hence it is that the Christian spirit is not merely a spirit of faith and love; it is also, and by a necessary consequence, a spirit of sacrifice. Our Lord unceasingly reminds us of this great truth: If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me. It would be a denial of your Master, a betrayal of souls, to dissimulate or weaken this doctrine of salvation, and to let children grow up in that self-indulgence which would soon bring their ruin.

In a word, the Christian spirit is a spirit of zeal, a spirit of apostolate and of conquest. It is in the nature of fire to spread. In a greater degree than to material fire does this property belong to that divine fire which Jesus came to kindle upon earth. After receiving it, you should not shut it up in your heart, but communicate it to those with whom you come in contact. Every Christian should, to some extent, be an apostle if he would not see this fire of divine charity die out in his own heart. Undoubtedly, the display of zeal should be regulated by prudence; but take care lest, under the pretext of prudence, you extinguish it altogether. Zeal for your neighbor's welfare is the best preservative of your own virtue, provided that in practicing it you take the necessary precautions and follow the directions of a wise and enlightened guide.

2. The Christian Conscience.

The Christian conscience possesses both light and strength: light to discern good from evil, and strength to cleave to the former and energetically reject the latter.

But it needs to be formed, and this formation is not the least important of your works as a catechist. Therefore, teach your pupils to judge themselves and to judge all things not by the false standards of worldly prejudice, but by the light of everlasting truth. At the same time strive to inspire them with such a love for what is good and such horror for what is evil that nothing may ever turn them from the path of known duty. "This is good; that is wrong;" therefore, away with all dallying—the point is settled! A truly Christian conscience offers an invincible resistance to evil; no bait can lure it, no menace affright it, no oppression bend its resolution. Such was the conscience revealed in the midst of most frightful torments by millions on millions of martyrs. Even the old law was not without sublime examples set by those who were young in years and even by members of the weaker sex. Joseph urged on to sin by the wife of his master; Susanna placed by the infamous elders, her judges, in the cruel dilemma of a shameful death or of infidelity to God; the three Hebrew youths, companions of Daniel, condemned to the flames of the fiery furnace; the seven brothers Machabees, etc.—let such examples, which holy Church ceaselessly calls to our minds, be a lesson and a source of encouragement to young Christians of our day in the midst of their difficulties!

Be very clear in your explanation of moral questions; point out distinctly what is commanded, what is forbidden, and what is permitted; what is of obligation, and what of counsel. In directing the way to better gifts, as the Apostle wishes, be on your guard against exaggeration in doctrine and all impulsive eagerness in practice.

Determine accurately the proper sequence in the fulfillment of duty. First of all, whatever be the cost, mortal sin must be shunned. Then the greater venial sins should be attacked; after these, the slighter venial sins, and, last of all, mere imperfections.

Among the moral precepts there are four in particular which you should constantly recall to your pupils, for they constitute the very foundation of their conscience and their moral nature. These are:

1. Reverence—respect for religion and for God's holy name;
2. Love of the truth—horror of lying;
3. Honesty—horror of theft;

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4. Chastity—horror of impurity and of everything that leads thereto.

Add as a practical means of preservation from sin, flight from occasions of sin and especially from evil companions and dangerous reading.

But the Christian conscience must not only be trained to face evil like a strong fortress which the enemy can neither take nor reduce; it must also, like an invading army, assume an aggressive attitude and, far from awaiting the enemy's attack, must press forward and resolutely drive him back. An army condemned to keep on the defensive is lost unless help comes betimes. Hence, you must train your young Christian pupils to combat their defects and their vicious inclinations, the fruitful sources of so many sins.

In them, as future champions of truth, you should strive to develop early in life a combative ardor against secret societies and other enemies of God and of the Church. **I have hated them with a perfect hatred**, says the royal prophet; and they are become enemies to me. In this great ruler, therefore, there were none of the futile objections, so common today, between his conscience as a private individual and his conscience as king engaged in affairs of government. If this be translated into the language of children it means, according to Abbé Gellé: "When I grow up, I will do this or that; I will defend the Church and her priests; I will never oppose their work," etc. For Catholic children the priest is the very personification of religion.

How, then, are you to reconcile this hatred of the wicked with the precent of charity? In this way: We sincerely love all men, even our enemies; we ardently desire the conversion of sinners and we pray for them; but when they pose as enemies of God we oppose them, in order to prevent the spread of evil and to give occasion for the conversion of the wicked.

While you are strengthening the conscience of the children and, in the words of the Psalmist, are preparing their hands to fight and their fingers to war, do not forget to inculcate lessons of Christian humility; not, indeed, with a view to make them timid and cowardly, but to teach them to put their whole trust in God, to go to Him in all dangers, to draw from Him the strength to become invincible in all combats and victorious over all enemies.

3. Christian Practices.

Out of all the practices of Christian piety, special attention should be paid to prayer, confession, the holy Mass and holy Communion. It is, therefore, in order to indicate the principal devotions suitable to children.

PRAYER.—In various places in this book mention has been made of the great duty of prayer and of the means to be taken to form the habit of prayer in children. Insistence on this topic should not be matter of astonishment. In heaven the perpetual occupation, the supreme happiness of the elect is prayer. Here on earth, where Christians are apprentices for the life of the blessed, prayer should tend to become with them almost as uninterrupted as respiration. It should sanctify and sweeten all their acts by referring them to God. Even through the obscurity of the veil of faith, it should, as far as possible, unite them to Him who is their supreme good, their last and only end.

Prayer is the life of all other religious practices; it animates them and gives them their value and their efficacy. Even the sacraments, great channels of grace as they are, are at least in part subject to the same law. It is, indeed, true that, according to the teaching of the Church, the sacraments operate of themselves in virtue of their divine institution; but, just as the quantity of water drawn from a spring depends on the capacity of the vessel brought to receive it, so the efficacy of the sacraments, though not limited in itself, is yet limited in fact and proportionate to the dispositions of the recipient.

Now, these dispositions are revealed in the degree and the intensity of prayer of which the soul becomes capable. It is by prayer that the soul prepares for the sacrament; it is while engaged in prayer that the soul receives the sacrament; and it is also by prayer that it preserves the fruits of the sacrament.

Prayer is the key of heaven. It opens the gates of paradise and procures the help necessary to enter therein. By it the soul avoids difficulties and triumphs over obstacles.

By its means it obtains pardon for sin and perseverance

in good. St. Liguori sums up its power in these words: "He who prays will be saved; he who does not pray will be damned." O dear catechist, how great is the importance of your mission, since it is your duty to teach many the great art of prayer!

The manner of teaching children the formulas of prayer and enabling them to understand their meaning, has already been pointed out; but to develop in them the spirit of prayer, without which all your labor would be in vain, the chief means is to become a man of prayer and meditation yourself. Only he who is accustomed to converse with God can speak worthily of God and excite in others a desire and a relish for prayer. For piety is a gift of the Holy Ghost; and to communicate it to others God makes use of those who are filled with it themselves. Let it then be the great longing of your heart to become a man of God, a man of prayer; to be filled with God's grace, in order to impart it to others, especially to the dear souls entrusted to your care.

CONFESION.—Who can tell the extent of God's mercies? He knoweth our frame, says the Psalmist, He remembereth that we are dust. Therefore, as a father hath compassion on his children, so hath the Lord compassion on them that fear Him. According to the height of the heaven above the earth, He hath strengthened His mercy toward them that fear Him. Now, of all the inventions of God's mercy, none surpasses the sacrament of Penance in ingenious condescension and marvelous efficacy. Would it be possible for even God to make the conditions of pardon less than they are? Sincere repentance, humble avowal of one's faults to a consecrated minister, and immediately, at his word, grace descends and again takes possession of the heart from which it had been banished. It changes a sinner and a reprobate into a just soul, into a saint worthy to be admitted to the realms of undying glory.

Often meditate on the excellence of this sacrament, and inspire your pupils with profound esteem for its worth. Teach them to shun sin, to resist temptation with all their strength; but, if they should have the misfortune to fall, let them make haste to rise again. **If we confess our sins**, says St. John, **He is faithful and just, to forgive us our sins, and to cleanse us from all iniquity.** Like this great apostle, make use of the thought of God's goodness and mercy to turn your pupils from evil: **My little children, these things I write to you, that you may not sin.** Then add with him: **But if any man sin, we have an advocate with the Father, Jesus Christ the just; and He is the propitiation for our sins; and not for ours only, but also for those of the whole world.**

It is not part of the plan of this book to insist on the necessity of frequent confession for children. Gerson looked upon it is the most efficacious means to lead them to Jesus Christ and to train them to an honorable Christian life. It is sufficient here to add our humble voice to the weighty authority of this pious doctor, and merely to beg the priests of the Lord always to extend a kindly welcome to the children and the youths who seek their ministrations. If they once meet with rebuff, or if they are obliged to wait a long time, many of them will become so discouraged as never to come again. Moreover, the invitation given by our Holy Father to all Christians to resume the custom of frequent and even daily communion inevitably entails at least relative frequency of confession.

THE HOLY MASS.—The holy sacrifice of the Mass, the continuation and renewal through the ages of the great sacrifice of the Cross, is the center of Catholic liturgy, the principal act of Christian worship, an inexhaustible treasury of spiritual riches.

Strive to fill your pupils with a profound respect, a high esteem for this divine sacrifice, and teach them how to assist at it with devotion.

In the case of very young children let your instruction dwell on exterior objects. Explain to them the meaning of the altar, the crucifix, the chalice, the host, the priest's vestments, and some of the principal ceremonies.

Later on you can take up the constituent parts of the Mass: the preparation or **Mass of Catechumens**, containing prayers and instructions; the oblation or Offertory; the **immolation** at the Elevation; the **consuming** of the victim at the Communion; and, last of all, the **thanksgiving**.

(Continued on page 77.)

Fables Retold, Illustrated and Dramatized

Ruth O. Dyer, Supervisor Training School, State Normal, Arkansas

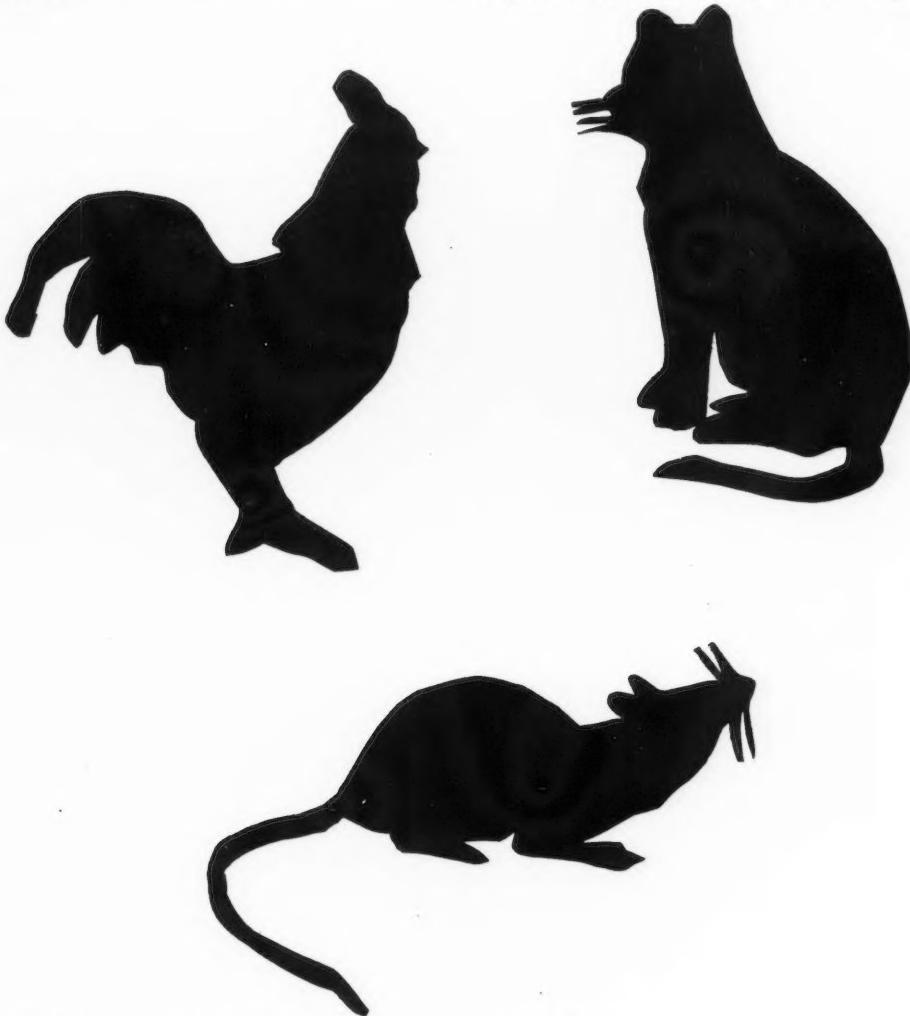
THE LITTLE MOUSE

(Aesop's Fables in their original form are not well suited for dramatization, but when they are retold and a great deal of action is put into them they make excellent material for dramatic interpretation. The fables are very suggestive of illustrations of paper cuttings as shown in the accompanying picture, or of drawings.)

In a little hole in a haystack lived a very little mouse with his mother.

"What soft eyes and what velvet paws!" And she came very close. "I shall make friends with her." But just then the little mouse heard a loud "Cock-a-doo-dle-doo!"

"My, my!" said the little mouse. "What a queer noise. I'll go nearer." But when he came nearer he was more frightened than ever. "Oh, what a great creature! What queer feathers he has, and whoever saw such yellow legs! What a gay red cap he wears on his head! Surely he is a queer fellow! See how he blinks his eyes! I'll get



"Mother," he said one morning, "I want to go out for a walk."

"Oh, no," said his mother, "you are far too small. Something will catch you."

"But," said the little mouse, fretfully, "I may as well begin to learn the ways of the world. So I am going."

"Well," said the mother, "if you will, you will, but I shall be uneasy until you return."

So the little mouse frisked away out into the wide, wide world.

He had not gone far before he heard a soft "Purr-purr-pur-rr." And then he was so close to a soft, white creature that he could touch her.

"Oh, what a beautiful thing!" said the little mouse.

away. This is no place for a little mouse. I'd better scamper home." And he ran so fast that he ran right into his mother, who was standing outside her door looking for him.

"Oh, mother!" he said. "I have had such a fright. A great tall creature with a coat of feathers and two long yellow legs and a gay red cap on his head frightened me so. I was just ready to make friends with a soft white thing which said: 'Purr-purr-purr' as I looked at her, when this funny old ugly creature screamed 'Cock-a-doo-dle-doo!' I was so frightened that I ran until I am out of breath."

"Oh, my dear child!" said the mother, catching the little mouse in her arms. "You must be thankful that
(Continued on page 61)

Bird Study For May

THE PURPLE MARTIN

By William Dutcher in Audubon Educational Leaflet
No. 13

The Purple Martin and its Pacific coast relative, the Western Martin, are too well known to need a detailed description. The adult male is a lustrous blue-back, the wings and tail being slightly duller. The adult female and the young of both sexes are grayish brown, glossed with steel-blue on upper parts, while beneath they are dark gray, shading into whitish on the belly. The size



Purple Martin

of the Martin is about seven and one-half inches in length, but the great spread of wings, from fifteen to sixteen inches, makes the bird look very much larger than it really is.

THE MARTIN'S NEST

During summer the Martin is a bird of very wide distribution in temperate North America; in autumn it migrates to the tropics where it spends the winter. There are eight species of this genus of the Swallow family, all of them being confined to America. Before the white man discovered and settled the western world, generations of Martins had made their annual journeys from their tropical winter homes to the temperate parts of both continents. Their nesting sites were then in hollow trees or in caves. While forests and rocky retreats have not been entirely abandoned by the Martins yet many of them now breed in homes provided for them by man. The red man, a true lover of nature, invited the cheerful Martins to remain about his tepee by erecting a pole on which he hung a hollow gourd, for a nesting place. The white successor of the aborigine has adopted his red brother's bird friend, often providing a far more elaborate home for its use. In some of the southern states there is a widespread practice of attracting Martins about homes by following the Indian's example of putting up poles from the

tops of which are suspended by cross-bars a cluster of gourds. There the birds readily adopt these nesting places. Sometimes colonies of eight or ten pairs are collected for the season in this way. In addition to their cheerful chattering and short snatty songs, the birds are considered of great value to the raisers of poultry, because of their readiness to attack any hawk or crow that comes to the neighborhood.

Is there anything in the bird world that represents home life and community of interests as well as a colony of Martin? Contentment, happiness, prosperity are here, and the cheerful social twitter of the Martins and their industrious habits are a continual sermon from the air to their brothers of the earth. The only note of discord in one of these happy colony houses is from the pugnacious English Sparrow, who covets the comfortable homes of the Martins and tries to evict the rightful owners and substitute his harsh, disagreeable chatter for their pleasant voices.

The value of the Martin to the human race is very great. The birds are so preeminently aerial that their food necessarily consists of flying insects. Among these may be some of the dreaded Stegomyia. It is a well-established fact that this and other species of mosquito convey both malarial and yellow fever. Every mosquito, therefore, that is destroyed by a Martin, or, in fact, by any bird, lessens so much the chance of the spread of fever plagues. Human lives are sacrificed every year; immense sums of money are expended for investigation and prevention of yellow fever, yet in some localities where this scourge is found, the Martin is not understood and appreciated as it should be. If one human life is saved each year thru the destruction of fever-bearing mosquitoes by the Martins, and other birds, it is a sufficient reason why the lives of these valuable birds should be sacred.

THE VALUE OF THE MARTIN

The Martin is also known to feed on other injurious insects. Dr. Packard found one of the compartments of a Martin box "literally packed with the dried remains of a little yellow and black squash beetle;" and the same authors state that "ten Nebraska specimens examined by Professor Aughey, had eaten two hundred and sixty-five locusts and one hundred and sixty-one other insects."

In portions of the northern range of the Martin it is undoubtedly decreasing in numbers and the houses which were once animated by their welcome presence are now deserted or occupied by the omnipresent English Sparrow.

While their absence may, in some instances, be accounted for by the persecutions of this introduced feather pest, and also to mortality among the young birds, occasioned by cold weather or prolonged storms during the nesting season, it now seems that their disappearance is in no small measure due to their destruction in the south during their migration.

In an issue of the Charleston, South Carolina, "Post," some time ago, the following item appeared: "The sport of shooting Bats (Nighthawks) and Martins is practised every year all over the state and thousands of these insect-destroyers are annually slain." The editor says: "The officers in many counties are looking out for violators of the bird law and intend to stop the evil practice." In response to an inquiry, the fact was disclosed that in Charleston the Martins were considered something of a nuisance on account of their roosting in the trees of the parks at night; an effort was made to drive them out by turning the fire-hose on them with little slaughter but effective dispersion.

Mr. T. Gilbert Pearson, the secretary of this association, contributes the following gruesome story about

Martins in North Carolina, and truly adds: "This is one of the wild creatures which increased rapidly with the advance of civilization in the United States until recent years, and its present decrease must in a large measure be due to the persecution which it is receiving today in many localities in the southern states.

"Martins are accustomed to gather in large flocks during the latter part of summer for the purpose of roosting in some favored grove. As they journey southward, apparently, these flocks increase in size, and the writer has on several occasions watched the birds coming to their roosts in the evening in astonishing numbers, estimated at 100,000. They seem to prefer a grove, near a human habitation, for their nightly rendezvous. They create no little comment in the neighborhood because of their numbers, and by their continuous chatter and fluttering, particularly during the early part of the night. There is usually little prejudice against them, but not infrequently the people in the neighborhood make excuse that the birds are a nuisance and proceed to shoot into the flocks when they come to roost.

SLAUGHTER IN THE SOUTH

"At Wrightsville Beach, North Carolina, a great number of these migrating birds gathered, in the past summer of 1905 and chose as their nightly roosting place the grove of a summer hotel. The proprietor, wishing to rid himself of them, invited a number of his neighbors, who, lying in wait for the birds, fired into the trees and continued to shoot until the ground was literally covered with the dead and dying birds, and for

days after wounded Martins could be found fluttering about the neighboring lawns and roadsides. Estimates on the number of birds killed vary from 8,000 to 15,000. Upon hearing of this tragic violation of the law the North Carolina Audubon Society sent a warden to prosecute the offending parties, twelve of whom were convicted and fined in the local court. The warden, to prevent any further slaughter, arranged a number of tar barrels to the windward of the grove and fired them in the evening, thus creating a dense smoke, which, drifting over the grove, drove the birds away and they were not seen again. A citizen of the place said it had been very noticeable that since the appearance of Martins there had been less mosquitoes than for many years previous, and he thought that the community would never again allow these valuable birds to be slaughtered in that locality." Mr. Pearson also speaks of finding the birds nesting over electric street lamps in Platt City, Florida, and under the eaves of buildings in Clearwater, Florida.

With comparatively little effort many people could induce the Martins to spend the summer with them if they would only provide suitable nesting accommodations for the little wanderers when in spring they come flying northward and from the sky above eagerly scan the yards and fields in the hope of finding some inviting place to tarry and build their nests.

Mr. J. Warren Jacobs of Waynesburg, Pennsylvania, manufactures a series of attractive Martin houses, some of which can be purchased at very small cost. He has had wonderful success with Martins and his bird houses are an ornament to any lawn or garden.

Easy Construction Work

Fancy Work

(Jennie F. Lyon in "The Farmer's Wife")
CREPE PAPER BAG

This little bag can be used for candies or favors. Cut a piece of crepe paper about 10 inches wide of any desired color for the outside and another about 11 inches wide of white for the inside. Place the

lower edges even and gather them. Sew up the ends. About an inch and two inches from the top run two gathering strings between which baby ribbon can be run to draw up the bag when finished. For the bottom cut two pasteboards about two inches in diameter. Cover one with the color of paper to match the outside of your bag and the other with white. These are to be pasted together with the gathered edge of the straight piece inserted at the edges.



Crepe paper bag.

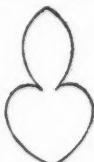
CANDLESTICK OR HAT PIN HOLDER

From a piece of card-board 6 inches wide and 7½ inches long cut a form after the style of the accompanying etching. Cover this with red crepe paper. To make the upright part cut a piece of cardboard four



Candlestick. Shape for base of candlestick.

inches by five, pasting the edges so to make a tube and cover this carefully with red crepe paper. Make incisions at one end and bend, which will enable you



to fit and glue the thing fast to the base. Curve the handle and fasten it with glue to the upright part. Finish off the edge of the base and handle and also around the base of the holder with crepe paper cord. To make this cord cut a strip of paper the length of the roll of crepe paper and twist it, using a bit of glue now and then to keep it from untwisting. For the ruffle at the top of the holder cut a piece of paper about 10 inches long ruffling it at either edge and tying it around with red babyribbon. For decoration of the base little black flowers are very natty. Cut strips of paper three inches long scallop and gather into a little flower. About one dozen is enough. Fasten them together with a little twist of dark green paper for the stems.

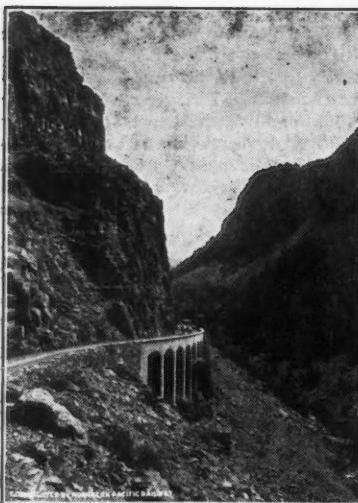
NEGRO NURSE AND BABY DOLL

For the foundation of the nurse cut a piece of cardboard about five inches long, six inches wide at one end and five inches wide at the other, paste the edges and thus form a graduated tube. Fasten the small end of this together flat and to this flattened end fasten a piece of cardboard which has been water colored black, with eyes and features to represent the face and arms, or cut a negro face from some picture. Make the cuffs, the kerchief and the bandanna of white tissue paper. For the baby cut a piece of cardboard about six inches long, tapering it so that the upper end can be easily covered with a little head and arms cut from some fashion plate. Gather white paper and tie it for the hood and for the dress, pasting it closely to the nurse inside the arms. These made out of red and white paper are dainty little Valentine Souvenir holders, or if made of white and blue paper or white and pink, are pretty little souvenirs for stork parties.

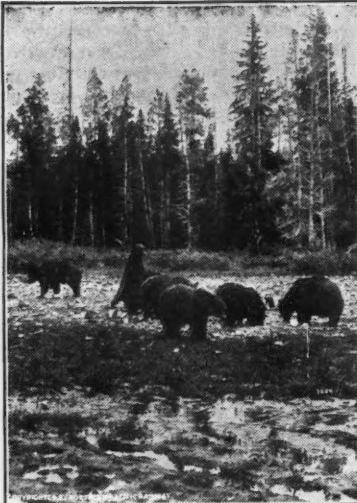


Negro nurse and
baby doll.

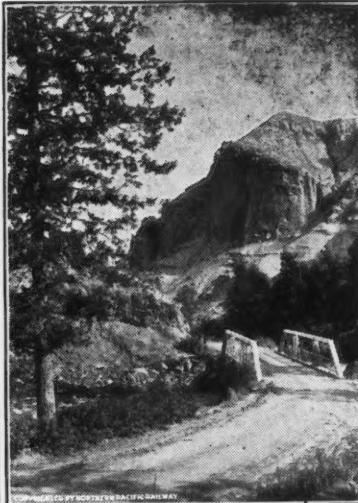
YELLOWSTONE PARK



Gardiner Canyon, Yellowstone Park



Bears in Yellowstone Park



Golden Gate, Yellowstone Park

The various explorers in the Northwest traversed portions of the territory now included in the Yellowstone Park at different periods, beginning more than a hundred years ago, the real discovery of the park came in 1869-71. Yellowstone Park as such was set aside by congressional enactment in 1872. The government officials who explored the region in 1870, published reports and delivered lectures on the marvels of this wonderful land that caused a national sensation. The extravagant tales which had been told of the region by previous explorers had been doubted, but the report of the government officials caused the American people to realize that in the land of the Northwest there was one of the most remarkable scenic regions in all the world. For a generation now its natural wonders and phenomena, and its scenic grandeur have attracted visitors in large numbers, not only from our own country, but from all the world.

The region included in the boundaries of Yellowstone Park is principally located in Northwestern Wyoming. There is a narrow strip on the north of it lying in Montana, and a strip on the west in Idaho. It is the largest and oldest of our national parks. As established by law, its area is 3,312 square miles, or more than 2,000,000 acres. On the northwest, north, east, and south it is quite closely hemmed in by various high rocky mountain subranges, whose highest peaks attain an altitude of from 10,000 to 12,000 feet above sea level. Between these ranges the park plateau is a very undulating one, from 7,000 to 8,300 feet elevation above the sea, diversified with numerous mountain ranges and peaks. It is a region of much rain and snowfall, particularly between autumn and spring, and the forest development is great, and the park flora unusual and varied.

In 1883 the Northern Pacific railway completed its Park line from Livingston to the northern boundary of the Park—now known as the Gardiner Gateway—and thereby opened an easy and convenient way to the Park and it may justly be said, the natural way.

The Park is under the control of the Department of the Interior, and an acting superintendent, who is an army officer, has immediate charge. Under him there are four troops of cavalry constantly in the Park to police it and protect it from acts of vandalism. The headquarters are at Fort Yellowstone (Mammoth Hot Springs) five miles from the Northern entrance, or

Gardiner Gateway—the original entrance to the park and reached only by the Northern Pacific railway.

Six-horse stage coaches with a capacity of from 20 to 34 persons each, are in use between Gardiner and Mammoth Hot Springs. The regular coaches for the tours south of the "Springs" are four-horse conveyances, of capacities varying from 8 to 11 passengers each. There are surreys and other forms of light conveyances for special uses.

There are more than 140 miles of easy stage coaching requiring five and one-half days' travel. The nights are spent at luxurious hotels or comfortable tent camps, established at the most important points, from 10 to 20 miles apart. This tour enables one to obtain a very complete idea of this marvelous part of God's earth, but the time may be indefinitely extended within the season limits—June 15 to September 15—at no additional expense except for the extra time at the camps or hotels, as is usual anywhere.

Mammoth Hot Springs is the central point, the capital of the Park. This is the headquarters of the government officials in charge of the Park and also of the transportation, camping, and hotel companies. Here also is Fort Yellowstone, one of the most attractive army posts in the United States. The Northern Pacific railway park terminus is Gardiner, at the junction of the Gardiner and Yellowstone rivers, and only five miles from Mammoth Hot Springs, which is reached by a very fine government built and cared for road. This is the natural route by which to visit the Park. The regular tour, as it is called, of the Park, consumes six days, south of Livingston, on the main line of the Northern Pacific Railway 54 miles north from Gardiner. This tour includes five and one-half days in the park itself, whether the hotels or camps are the stopping places.

At Mammoth Hot Springs half a day is given to sight seeing. The painted terraces, painted by nature herself in a most extraordinary and singular manner, are the main attractions here, but there is much also to divert and instruct the mind.

Norris basin is considered by scientific authorities to be the youngest, relatively, the most recent manifestations of volcanic, or hydro-thermal, activity in the Park. It has always been particularly noted for the fact that it alone, of all the geyser areas, has a steam geyser or, as is now the case, steam geysers, pure and simple

among its marvels. Here one obtains a fairly comprehensive idea of the geyser and hot pool phenomena.

Old Faithful, The Fountain, the Constant, and Black Growler are different types of this interesting family. The latter is the only steam geyser, pure and simple, in the park.

Yellowstone Lake

One of the choice bits of recreation in Yellowstone Park is the trip by gasoline motor boat from the Lunch Station at the West Arm, or Thumb, of Yellowstone Lake, to the Colonial Lake Hotel at the lake outlet. The lake ride, of more than two hours' duration, makes a most desirable break in the stage coach trip and affords a charming variety. This trip, on one of the two or three highest navigated lakes in the world, gives a very fine view of the lake and of the high mountains surrounding it. The boat stops at Dot Island, where tourists are accustomed to leave the boat and see the pelicans fed.

A strange phenomenon, a weird, overhead atmospheric sound is heard at the Lake Hotel, on the shore of the lake. No one has ever been able to explain it, but it is plainly heard and is a palpable fact. It is quite in keeping with this strange land.

Yellowstone Park Canyons

After all nothing, probably, impresses the majority of people who go to the park as do the canyons. They are tangible and, above all, understandable, and that counts for a lot. They are also impressive, dignified and wonderful, and possess a grandeur that is lasting.

The Grand Canyon and the Gardiner River Canyon are the two finest in the Park. They are as different as can be imagined. The canyon of the Gardiner is a dark, brown, gloomy gorge of basaltic structure showing to perfection the peculiar columnar structure of this lava. The Grand Canyon is as effulgent as the other is sombre. The sculpture and coloring are the despair of artists and critics, who are silent when they look upon the marvelous sight. Thomas Moran more than thirty years ago comprehended the situation when, in his painting, now

in the Capitol at Washington, he dared not represent the gorge in the richness of its colors and the fullness of its glory, because no one would believe the truth. It is the result of a peculiar erosion, and it teaches us as nothing else does the smallness of humanity and the Almighty of God.

The two falls at the Grand Canyon, 109 and 308 feet high respectively, and the Middle Gardiner fall, 150 high, add wonderfully to the general effect at each spot.

Besides the Grand Canyon and the Canyon of the Middle Gardiner, there are other canyons in the Yellowstone each perhaps equally attractive in its way to many persons. Golden Gate Canyon is a very attractive little canyon and is noted for the roadway which leads from Mammoth Hot Springs to the Geyser Basins and the southern portion of the Park.

Besides these features of the Park, which are the predominant ones, the wild game found there is rapidly becoming not only a matter of superficial interest to Park tourists, but a valuable item to the country otherwise. There are 500 or more antelope, the same number of deer, more than 500 moose, nearly 200 buffaloes, 200 mountain sheep, any number of black and grizzly bears, and 30,000 elk by actual count, that make Yellowstone Park their home under Government protection.

Altho Yellowstone Park is, approximately, 1,500 miles west of Chicago, isolated in the heart and amidst the grandeur of the Rockies, the hotels found there for the entertainment of tourists vie with those at outing spots where the population is heavy. There are five principal fields, or centers, of interest in the Park—Mammoth Hot Springs, Lower and Upper Geyser Basins, Yellowstone Lake, and the Grand Canyon. At each of these points there is a large, modern equipped hotel. The three newest and finest, Old Faithful Inn, at the Upper Basin; the Colonial, at the Lake; and the latest one, at the Grand Canyon, represent an expenditure well on toward a million dollars. The new and beautiful Grand Canyon Hotel was opened to the public June 15, 1911. This hotel will rival the finest resort places of the world.

Household Arts and Domestic Science

The Woman's Civic Club of Holly, Colo., desiring to help the girls of that community to become more efficient in the common duties of housekeeping, co-operates with the school in the teaching of household art. The plan is as follows: The girls of the high school are divided into four classes, as indicated by the year of the work they are taking in the high school. As many divisions are made of each class as are necessary to secure the best results. These divisions meet once or twice a week at the various homes in the city, and the girls cook, sew, and do other household work, such as washing, sweeping and dusting, under the direct supervision of the teacher and the mistress of the house. A definite outline of the work to be done in the home is given to the class and also to the lady of the house, so that she may have the material and utensils necessary ready for the use of the girls, who do all the work and leave the house in the same condition as they found it, washing and drying all dishes and putting them into their proper places.

In the latter part of the course six or seven of the girls prepare and serve a light luncheon to six or seven other girls, the outlay of money being limited. The preparation and serving of the luncheon, also the conversation and manners of the guests, are carefully criticised by both teacher and pupils.

Occasionally the various divisions visit the grocery store to learn how to order groceries, the meat market

to learn to distinguish the different cuts of meat, the furniture store to plan for the furnishing of a home, the hardware store to plan for the purchase of kitchen utensils. During the summer months the work is carried along by the mothers in the homes, who follow the outline the teacher leaves with the leader of the civic club.

The advantages claimed for the plan are:

1. There is no need of expensive school apparatus.
2. The girls learn to cook and do housework in the home and with the material and equipment found there and not in a domestic science kitchen with utensils much better than those found in the average home of the community. The fact that they visit several homes during the course of instruction gives the added advantage of utilizing a variety of material under varying conditions.
3. In every community there are housewives who are efficient in some one or other of the domestic arts, such as the making of cake, the baking of bread, the serving of luncheons and dinners. Under this co-operative plan the school girls have the advantage of the various recipes and methods; also of the varied instruction the advocates of these recipes are able to give. Under the ordinary plan the domestic science teacher would be compelled to give all this varied knowledge in the classroom under artificial conditions.
4. It is a practical method of bringing the school nearer the people and of keeping the mothers close to the girls in their school wor'.

The Catholic School Journal

DOING AS WELL AS YOU KNOW HOW

"She is not doing as well as she knows how to do" is a somewhat common comment of inspectors on the work of teachers which they observe. Why is it ever true that we do not do the very best that it is possible for us to do? We all know that there are days when our very best is not as good as it is on other days. Allowance must be made for that. There is every reason why we should put forth our best effort and no good reason why we should not. To fail to do so means to begin to decay. To be satisfied with anything less than our best means a lowering of our ideals and a drifting down the stream. We not only owe it to ourselves but

Elementary

Practical helps in conducting the work in Elementary Agriculture, School Gardening, etc., are furnished in bulletins issued by the United States Department of Agriculture, Washington, D. C. They are furnished free to any teacher on application to the above address. The following numbers are given from a larger list as being especially helpful to teachers in teaching Elementary Agriculture and Domestic Science:

Number—

- 35—Potato Culture.
- 44—Commercial Fertilizers.
- 61—Asparagus Culture.
- 77—Liming of Soil.
- 91—Potato Diseases and Their Treatment.
- 154—The Home Fruit Garden—Preparation and Care.
- 157—The Propagation of Plants.
- 181—Pruning.
- 185—Beautifying the Home Grounds.
- 195—Annual Flowering Plants.
- 198—Strawberries.
- 204—The Cultivation of Mushrooms.
- 213—Raspberries.
- 218—The School Garden.
- 220—Tomatoes.
- 234—Cucumbers.
- 255—The Home Vegetable Garden.
- 282—Celery.
- 289—Beans.
- 324—Sweet Potatoes.
- 354—Onion Culture.
- 408—School Exercises in Plant Production.
- 433—Cabbage.
- 494—Lawns and Lawn Soils.

Special Circulars for Home Garden Club Work

B. P. I. Circular 104—Special Contests in Corn Club Work.

B. P. I. Circular 803—Organization and Instruction in Club Work.

B. P. I. Circular 883—Tomato Growing as Club Work.

B. P. I. Circular 884—Potato Growing as Club Work.

Bulletins on Home Canning and Domestic Science

Home Canning

Number—

- 203—Canned Fruit, Preserves and Jellies.
- 256—The Preparation of Vegetables for the Table.
- 359—Canning Vegetables in the Home.
- 521—Canning Tomatoes at Home and in Club Work.

Domestic Science

Number—

- 34—Meats—Composition and Cooking.
- 85—Fish as Food.
- 93—Sugar as food.
- 121—Beans, Peas and Other Legumes as Food.
- 128—Eggs and Their Uses as Food.
- 131—Household Tests for Detection of Oleomargarine and Renovated Butter.
- 142—Principles of Nutrition and Nutritive Value of Food.
- 203—Canned Fruits, Preserves and Jellies.

also to our pupils to give to them each time we meet them the best we can afford.—Waupaca County (Wisconsin) Bulletin.

COOKING IN RURAL SCHOOLS

Four rural schools in Trempealeau County, Wisconsin, are serving warm lunches to the pupils. The dishes are cooked at the schoolhouse and the pupils do the work and get credit for it. The articles prepared for the lunch are studied as to origin, cultivation, etc., thus making a correlation with the class work of the school. The pupils enjoy not only the lunch but the information incidentally connected with it.

Agriculture

249—Cereal Breakfast Foods.

293—Use of Fruit as Food.

332—Nuts and Their Uses as Food.

359—Canning Vegetables in the Home.

363—The Use of Milk as Food.

375—Care of Food in the Home.

389—Bread and Bread Making.

490—Bacteria in Milk.

503—Comb Honey.

Bulletins on Poultry, Birds, and Other Topics of Interest to City People

Poultry

Number—

51—Standard Varieties of Chickens.

64—Ducks and Geese.

200—Turkeys.

287—Poultry Management.

452—Capons and Caponizing.

528—Hints to Poultry Raisers.

Birds

Number—

177—Squab Raising.

197—Importance of Game Birds and Eggs for Propagation.

456—Our Grosbeaks and Their Value to Agriculture.

493—The English Sparrow as a Pest.

513—Fifty Common Birds of Farm and Orchard.

Order by number and title.

RURAL SCHOOL GARDENING

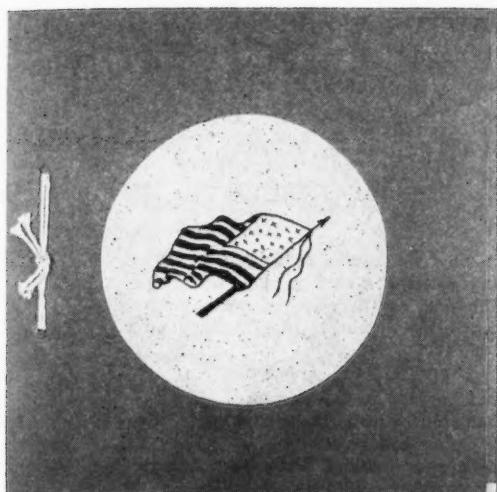
E. C. Bishop, State College of Agriculture, Ames, Iowa

Some of the most effective gardening work I ever knew was that done in a rural school district eight miles in the country, where the long, hot summer vacation had its usual effect on vegetation in a southern Nebraska school district. Here the teacher and pupils hauled stones from the creek, using the teacher's buggy, and made a few borders for little flower beds, where some flowers were planted in spring time and, thru mulching, grew during the summer and bloomed in September, after school opened. The same kind of work planted some vines which ran up over the old coal house and screened the outbuildings all summer, and during the winter, too, in some cases.

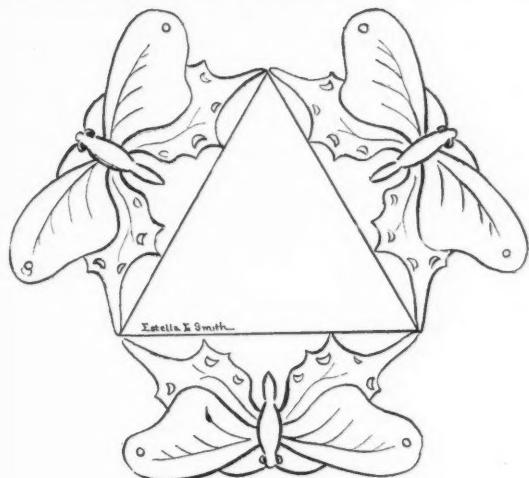
But the home gardening was what counted. Boys grew patches of pure bred corn, potatoes and other field crops, and girls had delightful home gardens of flowers and vegetables that were a source of profit to the owners and pleasure to the home and community. Germination boxes and germination beds at school told the story of how some of the flowers and vegetable seeds, and weed seeds looked when they first appear, thus enabling pupils to know which plants to pull out and which to protect in their gardens at home. Stories on how plants grow and how to care for them made strong English writers—and speakers. This kind of gardening is always a success, and it can be done by any live teacher in any school.—Nature Study Review.

May Drawing and Handicraft

Estella E. Smith, Supervisor of Drawing, Uniontown, Pa.



Design for Memorial Day Booklet



Pattern for May Basket



Silhouette Work with Ink and Brush

Method of Studying a Poem in Primary Grades

GOOD-NIGHT AND GOOD-MORNING

A fair little girl sat under a tree,
Sewing as long as her eyes could see;
Then smoothed her work and folded it right,
And said, "Dear work, good-night, good-night!"

Such a number of rooks came over her head,
Crying, "Caw! Caw!" on their way to bed,
She said, as she watched their curious flight,
"Little black things, good-night, good-night!"

The horses neighed, and the oxen lowed,
The sheep's "Bleat! Bleat!" came over the road;
All seeming to say, with a quiet delight,
"Good little girl, good-night, good-night!"

She did not say to the sun, "Good-night!"
Tho she saw him there like a ball of light;
For she knew he had God's time to keep
All over the world and never could sleep.

The tall pink foxglove bowed his head;
The violets curtsied, and went to bed;
And good little Lucy tied up her hair,
And said, on her knees, her favorite prayer.

And while on her pillow she softly lay,
She knew nothing more till again it was day;
And all things said to the beautiful sun,
"Good-morning, good-morning! our work is begun."

—Richard M. Milnes.

Aim of lesson to lead the pupils to appreciate the poem—that is, to form the mental images under the guidance of the poet and to feel the emotions which the poet would evoke.

GENERAL SUGGESTIONS

1. Read the poem to the class one stanza at a time. It may be necessary to read a stanza several times, in order to get good results.

2. Pause after each stanza has been read, to direct the mental activity of the children by such questions and suggestions as will promote clear imagery and enable the pupils to interpret the poem.

3. During the interpretation of the poem it is frequently advantageous to appeal to a child's dramatic instinct, as a means of giving permanancy to his impressions.

4. Resort to the use of pictures and blackboard sketches whenever it will be helpful.

METHOD IN DETAIL

The teacher first creates a receptive mood. She takes the children in imagination out into the country, where the sky is blue, the grass is green, the flowers bloom and all nature is glad.

When the class is in an attitude of attention, the children close their eyes and try to see the pictures as the teacher reads:

"A fair little girl sat under a tree,
Sewing as long as her eyes could see,
Then smoothed her work and folded it right,
And said, 'Dear work, good-night, good-night!'"

The Picture—A beautiful little girl sits sewing under a tree. Darkness falls. She smooths and folds her work and bids it good-night.

The teacher must, by questions and suggestions, seek to make this picture vivid. Read the stanza several times if necessary.

Questions

What was in your picture? (A little girl sewing.)
Was it a still picture, or did it move?
Why could the little girl see no longer?
What words tell us?
Was she fond of her work?
What tells us?
Do you think she was a careful little girl?
What tells us?

"Such a number of rooks came over her head,
Crying 'Caw! Caw!' on their way to bed,
She said, as she watched their curious flight,
'Little black things, good-night, good-night!'"

Questions

What was new in your picture? (Birds.)
What kind of birds make this cry? (Crows.)
Are they small birds?
Why are they called "little black things?"
Why did they look little to her?

"The horses neighed, and the oxen lowed,
The sheep's 'Bleat! Bleat!' came over the road;
All seemed to say, with a quiet delight,
'Good little girl, good-night, good-night!'"

Note—Images here differ from the others because they are sound pictures. The children can be led to note this.

Questions

What animals did she see?
What sounds did each animal make?
What did all of the animals seem to say?
How did all of the animals seem to feel toward the little girl?
What words tell us?

"She did not say to the sun, 'Good-night!'
Though she saw him there like a ball of light;
For she knew he had God's time to keep
All over the world and never could sleep."

Questions

What picture did you see when I read, "Like a ball of light?"

Of what does the ball of light remind you?
Why could the sun never sleep?
Where does the sun go at night?
Where did you see it last at night?
Where do you see it in the morning?

This picture will have some new colors.

"The tall pink foxglove bowed his head;
The violet curtsied, and went to bed;
And good little Lucy tied up her hair,
And said on her knees her favorite prayer."

We have here two new images. If the teacher is unable to use flowers she should use a blackboard sketch. To teach bowed and curtsied resort to dramatization.

Who shall be foxglove? (A tall boy.)
Who shall be violet? (A dainty little girl.)
As the teacher reads the lines, the "foxglove" bows and the "violet" curtsies.

Questions

What does this stanza tell that is new? (Little girl's name.)

Where is she now? (Under the tree.)
 Would she be going to bed under the tree?
 Where was she when we first saw her?
 When did she leave the tree?
 Where did she see and hear all of these things? (On the road.)
 Did she see the foxglove on the road? (Foxglove is an old-fashioned garden flower.)

The teacher must now fill out in imagination the missing steps.

The teacher proceeds something after this manner. "Close your eyes, children, and see whether you can see Lucy's little old-fashioned garden, with its straight rows of flowers along the stone-edged walk. Look up this walk at the little white house with green shutters. There she goes in the door and up to her little room. It is her bedtime and now on her knees she is saying her favorite prayer."

"And while on her pillow she softly lay,
 She knew nothing more till again it was day,
 And all things said to the beautiful sun,
 'Good-morning, good-morning! our work has begun.'"

Question—What do you think would be a good name for this poem?

DRAMATIZATION OF THE POEM

This exercise is to be given some time after the poem has been interpreted and memorized.

Method

Children choose one of their number to represent each person or kind of animal mentioned in the poem. The persons who have been chosen to fill the several parts answer these questions:

What do the rooks do?
 What do they say?
 What sound do the horses make?
 What sound do the oxen make?
 What sound do the sheep make?
 What do they all say to Lucy?
 Where must the sun stand?
 Which is the west? Go toward the west.
 Show me a good place for the tree under which you are to sit, Lucy.

General Directions

Choose your tree and sit under it. Make the garden gate at the other end of the road from the tree. What grow along the walk up to the house? Foxglove and violet, take your places. What needs to be fixed in the house? Fix the bed.

Is there someone who can recite this poem without any help? Remember that any lines which Lucy or the animals speak must be left for them. What would be left for Lucy to say in the first stanza? After the first stanza, what will Lucy be doing all of the time? (She must keep moving until the last stanza finds her in her room.)

As one pupil recites the poem, Lucy and the animals act their parts at the proper time.—Detroit Manual of Language.

FABLES RETOLD

(Continued from page 53)

the dreadful thing did frighten you, for that soft purring creature which you liked so much is the worst enemy you have in the world, and had you stayed near by she would have eaten you alive."

"Why, mother! she was the gentle purring creature," said the little mouse.

"Why, she was the cat," said the mother.

"And who was that who said 'Cock-a-doo-dle-doo'?"

"That," said the mother, "was the rooster. He wouldn't hurt you at all."

"Well, well," said the little mouse, "this is a queer

world, and one hard to trust. I think I'll stay in my hole in the haystack."

DRAMATIZATION OF "THE LITTLE MOUSE"

(The little mouse is first seen frisking about in its hole in the haystack. The mother is busy making the nest tidy.)

Little Mouse (stopping his play)—Mother, I want to go out for a walk.

Mother (looking surprised)—You are far too small. Something will catch you.

Little Mouse (fretfully)—But I may as well begin to learn the ways of the world. (Starts toward door.) So I'm going.

Mother (following little mouse to door)—If you will go, you will, but I shall be uneasy until you return.

(Little mouse frisks away. Mother looks after him thoughtfully for a while, then returns to her work.)

Cat (looking at little mouse)—Purr-purr-purr-rr!

Little Mouse (stopping in front of cat)—Oh, what a beautiful thing! What soft eyes and what velvet paws! (Comes closer.) I shall make friends with her.

Rooster (coming up behind mouse)—Cock-a-doo-dle-doo.

Little Mouse (jumps up as if startled)—My! My! What a queer noise. (Turns and goes nearer rooster.) I'll go nearer. Oh, what a queer creature! What queer feathers he has, and who ever saw such yellow legs! What a gay red cap he wears on his head! Surely he is a queer fellow! See how he blinks his eyes. I'll get away. This is no place for a little mouse. I'd better scamper home.

(Mouse runs very fast toward his home. Mother comes out and stands, shading her eyes, looking for little mouse.)

Little Mouse (running into his mother)—Oh, mother, I have had such a fright! A great tall creature with a coat of feathers and two long yellow legs and a gay red cap on his head frightened me so! I was just ready to make friends with a soft, white thing that said "Purr-purr-purr" as I looked at her, when this funny old ugly creature screamed "Cock-a-doo-dle-doo!" I was so frightened I ran until I am out of breath.

Mother (catching little mouse in her arms)—Oh, my dear child! You must be thankful that the dreadful thing did frighten you, for that soft purring creature which you liked so much is the worst enemy you have in the world, and had you staid near by she would have eaten you alive.

Little Mouse (looking surprised as he frees himself from his mother's arms)—Why, mother, who was the gentle, purring creature?

Mother—Why, she was the cat.

Little Mouse—And who was that who said "Cock-a-doo-dle-doo?"

Mother—That was the rooster. He wouldn't hurt you at all.

Little Mouse—Well, well! This is a queer world and one hard to trust! I think I'll stay in my hole in the haystack.

THE GREGG SUMMER NORMAL

The growing emphasis being placed upon commercial education in public and private schools is developing a more and more pronounced demand for teachers technically trained in the particular subjects of that course. Gregg School has felt this demand perhaps more keenly than any other school, because of its peculiar relation to the movement. In response to the demand from schools and teachers, the summer Normal session was established to give instruction in technique and methods—which embraces both primary and advanced work in the psychology and pedagogy of Gregg Shorthand, Rational Typewriting, Office Training, Business English and Correspondence.

The handling of large classes, correlation of subjects,
 (Continued on page 63)

The Beacon Method of Teaching Reading

By a School Visitor

For fifteen years I was superintendent of schools in a town not too large for me to follow closely the work of teaching beginners to read. While I recognized that children could learn to read by any method, or no method, yet those teachers who had a good working knowledge of phonics enabled their pupils to master the mechanics of reading much more quickly and certainly than those started any other way.

In short, there is not the slightest doubt that phonics is a "short cut" to word mastery, the one chief objective point in learning to read. I seized with avidity every proposed phonic scheme. I trod with Mrs. Pollard the phonic mill that bore her name. On the ground that the end justifies the means, along with thousands of others I accepted, with some reluctance, the "Wise-flies-will-not-rise-from-the-pies" type of reader that next appeared, readers in which the matter was shorn of all interest that it might be warped into the phonic system of the author. I had made considerable study of orthoepy. I was reasonably familiar with the phonic principles underlying our vocabulary. All the years I felt that somewhere, some time, a teacher would appear who would point out the best way to learn to read, and yet take cognizance of the vast importance of phonics.

One day in Boston I was discoursing thusly when my companion said, "You ought to go to Nashua, New Hampshire, and see the work of those schools. You are behind the times. If I am correctly informed, your dream has already come true."

And thus it happened that one crisp December morn I was met at the Nashua station by Superintendent James H. Fassett, big, rotund, confident. "I wish to see two schools," said I. "Your best primary school and your poorest one. I want to see your phonic machine in operation, and I serve notice on you now that you might as well save time and disclose, as we go, its virtues and its weaknesses, for I flatter myself that if there is one thing I do know, it is phonics." "You are welcome," said Mr. Fassett, "to choose your schools. I am unable to classify them as 'best' or 'poorest.' They are all good."

I made my choice. As we entered the room I found the teacher drilling the class from a phonic chart which was different from anything of the kind I had seen. It contained no "families," no diacritical marks, no intricate classifications. I saw at a glance that this particular lesson was a drill on phonograms used in forming words containing short u. To my surprise these words were being pronounced plainly, easily, naturally. There was no "ug, buh-ug, bug" business in it as the teacher turned from page to page in review and finally drew up at the place which corresponded to the reading exercise for the day, one which contained new phonic facts. These were carefully developed. After a few minutes' practice the children took their readers. I was amazed at the ease with which they read, but I feared the gun was loaded. "Try these," said I, as I drew from my pocket two new reading books. With the exception of an occasional word, the results were as before. "How long have these children been in school?" I asked. "They entered in September: about fourteen weeks," was the reply. "And when will they have finished their first book?" was my next question. "That is hardly fair," said the teacher. "There is no one first book. By the end of the year they will have read all our first books, six or eight, and just as many more as Mr. Fassett can get us." "All right, Mr. Fassett, that is all here. Now take me to the next school."

And so we went the rounds until noon. I surely had run into something novel. I could not understand it. I refrained from comment. After luncheon I turned to

Superintendent Fassett and said, "I do not want to see any more schools. I want to see you. Now take me to your office and tell me how they do it. I want the story of your phonic life." Then he brought me the necessary material for reference and briefly told me of his experiences in developing this system, which he was prevailed upon to put into form for general use and which since has been published as "The Beacon Method."

"My experiments with various systems," said Mr. Fassett, "convinced me that all of them were wrong in essential features. I felt that somewhere there ought to be a path by which advantage might be taken of the phonic facts that form the basis for the great majority of our words, without the intervention of complicated machinery and without doing violence to the character of the reading matter. My first step was to discard the monstrosity of diacritical marks—never a help and always a hindrance to the beginner. The next step was to get away from the 'families.' I could see no reason why the horse should be backed into the stall in order to allow him to eat from the manger. I soon discovered that by blending the vowel with the initial consonant instead of with the final consonant or consonants in 'families,' the number of forms to be learned is reduced from the several hundred of other phonic methods to about seventy necessary forms—the blends of fifteen initial consonants with the five short vowels. In short, I found that blending phonograms into words when these phonograms are in harmony with the phonic facts of the language is as easy and natural as ordinary speech. The great bulk of words common to first year work are phonic words. When you give the child power to master all these words, you have made a tremendous start. The few exceptions are taught in the old way as wholes."

"These, therefore, are the four important underlying principles on which this system is built:

"Producing an auditory image of the phonograms in the minds of children.

"Eliminating the blend difficulties by tying the vowel to the initial consonant as a helper.

"Relying upon natural phonic elements rather than diacritical marks in determining letter values.

"Teaching unphonetic words by sight.

"My method has been characterized as 'The New Phonics.' It is new in this: First, because it is so simple that even the weakest teacher cannot fail to follow it; second, in that from the outset it permits the very best literature for the children. I am proud of the fact that the Nashua children not only learn to read in an amazingly short time, but that what they read is of the highest literary standard."

And then I left him, impressed as I have rarely been with what I had seen and heard. He promised me to put his ideas and practices into print, and as I write there lies before me "The Beacon Method" with this explanatory note:

"The Beacon Method includes two inexpensive charts—a phonic chart for the early phonics and a reading chart with which to enliven the work by actual practice in reading while the rudiments of phonics are being acquired. The Beacon Primer supplies practice material in both reading and phonics, and connects the Beacon phonics with real literature, thus avoiding the dry drill of most phonic systems. The Beacon First Reader and The Beacon Second Reader supply the literature. The books do not contain namby-pamby selections for phonic drill, but real literature, stories full of life and action, and the ancient tales which have been dear to the children of all ages."

Mr. Fassett writes: "Since you were here in 1912 a good many people have been looking into our work. Among the distinguished educators who have recently thus honored us was Doctor Charles H. Judd of the School of Education of the University of Chicago. Doctor Judd says: 'I was much interested in what I saw of the actual operation of this system in the schools. I feel

very clear that you have made a distinct advance in the treatment of phonic elements for young readers. There is no question in my mind that you have hit upon a very important modification in emphasizing the common phonic elements at the beginning of a word rather than at the end of a word.' This comment pleases us. We are not getting puffed up, but we are beginning to believe that The Beacon Method was wisely named."

Language Stories for Reproduction

Effie L. Bean, Winona, Minn.

HONEST BEN

The wind was blowing and everyone was holding on his hat or cap.

Just as little Ben almost reached the corner, a small paper package whirled right to his feet. As he stooped to pick it up, the wind blew it on down the street. Ben ran after it and at last picked it up. He ran back to give it to the owner, but, after asking several people, he found no one who claimed the package.

The next morning he read in the paper that a man had lost a package, so he took it to him. The man opened it and saw that it was all right. He thanked Ben and gave him five dollars.

Ben was a happy boy.

What do you think he did with his five dollars?

BABY'S LETTER

Papa had gone to another city for a visit. Mamma and Baby did not go because Baby had been sick. She was almost well now.

One day Mamma was writing a letter to Papa when Baby came running into the room and asked Mamma what she was doing. "I am writing a letter to Papa," she said.

"Oh, oh, me write, too," said Baby.

"All right," said Mamma. "Here's a piece of paper and a pencil."

"No, no," said Baby, "want ink, too."

So Mamma gave her a pen and soon Baby was busy. When Mamma finished her letter, she said, "Now, Baby, I am ready."

Baby gave her the letter she had written. Mamma laughed when she saw it. It was all covered with big round O's.

"What are there, dear?" she asked.

"Kisses," said Baby.

Mamma sent the letter and when Papa came home he said Baby could write nice letters.

HARRY'S KITE

Harry had a new kite. His Uncle Will had brought it to him from China, where he had been traveling. It was in the shape of a great big butterfly, painted red, yellow, blue and green. It was just as tall as Harry himself.

Harry could hardly wait for Saturday to come, so he could fly it. But at last it came and he and two of his friends started for the big pasture. The March wind was blowing and in a few minutes Harry was running across the pasture while his kite was flying higher and higher. Pretty soon it was so high that it looked like a real butterfly. Harry let both of his friends fly his kite and they all had a fine time.

EDITH'S BIRTHDAY

Edith was six years old and her mamma had baked her a birthday cake. It had three layers and was covered with thick white frosting and nuts. It had six pink candles on it, too.

At supper time Edith's mamma put it in the center of

the table and lighted the candles. How pretty the cake looked.

Edith's mamma cut it and Edith gave a piece to each one at the table.

"May I take a piece to my teacher tomorrow?" asked Edith.

"If you wish to," said Mamma. So the next morning Edith carried a big piece of her birthday cake nicely wrapped in oiled paper to Miss Mills.

Miss Mills was so pleased to get it. She thanked Edith and told her she was glad her birthday had been so happy.

THE GREGG SUMMER NORMAL

(Continued from page 61)

correcting papers, assignment of lessons, division of work among assistant teachers, problems of discipline, records of progress, etc., are fully treated in the course for teachers. Special attention is given to that new and important phase of commercial school work—the finishing course for stenographers. For this work "Office Training for Stenographers," by Rupert P. SoRelle, is used, a text used by a large number of public and private commercial schools, among them being the University of California and Columbia University, New York.

Those familiar with the rigid requirements of many public schools know the value of a teacher's certificate in a specialized subject like shorthand. A feature of the summer Normal Course will be the Gregg Teachers' Certificate, granted under Mr. Gregg's signature to all who successfully pass the examination.

The Normal session will be held in the new home of Gregg School on the entire tenth floor of the magnificent Tower Building, Madison street and Michigan avenue, Chicago. The new quarters, including remodeling and refurnishing, represent an investment of \$120,000.

With its new and beautiful furniture, the most up-to-date office and classroom equipment, an abundance of light, the large lake-breeze-swept rooms, freedom from the noise of elevated trains and vehicular traffic, every convenience for the comfort of teachers, a magnificent view of Lake Michigan—Gregg School offers an ideal environment for the study of the advanced teaching methods which have made Gregg School famous throughout the world.

The Normal session will open June 29 and continue six weeks. Circular of information free on request.

Happy hearts and happy faces,
Happy play in grassy places,
That was how in ancient ages
Children grew to kings and sages.

—Robert Louis Stevenson.

When roses bloom by the garden wall,
And the silver sun shines over all,
And the robins sing in the orchard tree,
The world, I'm sure, was made for me!

Studies of Noted Paintings

Elsie May Smith

CHILDREN PLAYING—C. L. VOGEL

Two happy children sitting close together on the ground playing with a picture book, are charmingly represented in the picture called "Children Playing" by C. L. Vogel. The picture is a portrait of the artist's own two little boys. One is looking at the pictures with a happy smiling face while the other is looking away with a dreamy far-away expression.

Notice the latter with his beautiful, large eyes, his fine forehead, his plump cheeks and silky, curly hair. He is a fascinating child to whom we feel drawn in sympathy for his childish, delicate beauty is very attractive. We note that he does not seem as much interested in the book as his brother, but perhaps the artist placed him thus that we might obtain a better view of his face. His companion is looking intently

more interesting to know that these were the artist's own boys and that he took all the pride of a father in arranging them, and in painting their portraits. That fact explains in part the care and tenderness with which they are represented. Above all else a father's love and pride have found expression here.

QUESTIONS FOR STUDY

What does this picture represent? What are these children doing?

Are they boys or girls? How can you tell?

What does the one on the left hold in his hand? The one on the right?

Which one seems most interested in the picture book?

What is the other one doing?

Is the latter a beautiful child?

Why do you think so?

Which feature of his face do you especially notice?



Children Playing—Vogel

at the book. He has a happy face, the more thoughtful of the two, and as he gazes at the book we feel drawn to him even more than to the other. There is something uncommonly sweet and winning about his face. We notice the whip which he holds in his hand. We imagine that he left his other play to look at the picture book. Beyond the children we see a tree in the background. But our eyes revert quickly to the central figures of the picture, with their beautiful, thoughtful faces, their charming childishness and innocent simplicity.

The artist has given the picture a broad, pleasing treatment. In the original the coloring is delightful. The boy holding the book wears a brown suit, the other a red one. Of course it makes the picture still

What look do you see in his face?

How does the other show his interest in the picture book?

What look do you notice in his face?

Which one seems the most thoughtful?

Which one is more attractive to you? Why?

Do you think they are brothers? Why?

Is this picture a portrait of real children?

Whose children are they?

Do you think the artist took pride in painting this picture of his own boys?

Do you think he made a more interesting picture on that account? Why?

Where are the boys seated?

Are they indoors or out?

How can you tell?
What do you see in the picture besides the boys?
Do you think this is an attractive picture? Why?
Do you like to look at picture books?

THE ARTIST'S LIFE

Christian L. Vogel, a German history and portrait painter, was born in Dresden, April 6, 1759. When he was twelve years of age he painted his own portrait in pastel. This achievement it was thought entitled him to receive artistic training and he was placed under Johann Eleazar Schenau. He was patronized by Count Solms, who invited him to Castle Wildenfels in 1780, where he painted many portraits and family groups of distinguished people. The portraits of his own two children, the subject of our study, now in the Dresden gallery, procured him many commissions for other

paintings of the same kind. He was especially successful with children's portraits. Many of his pictures of this class recall Reynolds because they reveal the same tenderness toward the naivete of child-life and the same vigor in rendering it.

He also painted two altar pieces, on the subject of "Suffer Little Children to Come Unto Me," for the churches at Wildenfels and Liechtenstein. He became a member of the Dresden Academy in 1800, and a professor in 1814. One of his works, dealing with children is called, "Two Children Playing with Lighted Candle." It is now in the Christiania Gallery. He died in Dresden April 11, 1816. Vogel was "a most independent, picturesque and sensitive artist, who, if only for his pictures of children, deserves a place of honor in the history of art in the eighteenth century."

Poems for Reading, Language and Reciting

I love my flag,
My country's flag,
I love my country, too,
I love the stars,
I love the stripes,
The red, the white, the blue.

God send his singers upon earth
With songs of gladness and of mirth,
That they might touch the hearts of men,
And bring them back to heaven again.
—Henry Wadsworth Longfellow.

The lily has an air,
And the snowdrop a grace,
And the sweet pea a way,
And the heartsease a face,
Yet there's nothing like the rose,
When she blows.

Buzz, buzz, buzz,
This is the song of the bee,
His legs are of yellow,
A jolly good fellow,
And yet a great worker is he.

CLOUDS

White sheep, white sheep,
On a blue hill,
When the wind stops,
You all stand still;
When the wind blows, you go away slow,
White sheep, white sheep,
Where do you go?

APPLE BLOSSOM
Lady Apple Blossom,
Just arrived in town,
Wears a light green bonnet
And a snowy gown.
The pretty dress is—
What do you think?
Five white petals
Just touched with pink.

FROGS AT SCHOOL

Twenty froggies went to school
Down beside a rushy pool,
Twenty little coats of green,
Twenty vests all white and clean.
"We must be in time," said they.
"First we study then we play.
That's how we keep the rule
When we froggies went to school."

WHAT DO WE PLANT WHEN WE PLANT A TREE?

What do we plant when we plant the tree?
We plant the ship which will cross the sea.
We plant the mast to carry the sails,
We plant the planks to withstand the gales,
The keel, the keelson, the beam, and knee.
We plant the ship when we plant the tree.

What do we plant when we plant the tree?
We plant the house for you and me.
We plant the rafters, the shingles, the floors,
We plant the studding, the lath, the doors.
The beams and siding, all parts that be.
We plant the house when we plant the tree.

What do we plant when we plant the tree?
A thousand things that we daily see.
We plant the spire that out-towers the crag,
We plant the staff for our country's flag,
We plant the shade from the hot sun free.
We plant all these things when we plant the tree.

—Henry Abbey.

COMING OF SPRING

Oh! the sunshine told the bluebird
And the bluebird told the brook,
That the dandelions were peeping
From the woodland's sheltered nook.
So the brook was blithe and happy,
And it babble all the way,
As it ran to tell the river
Of the coming of May.

Then the river told the meadow,
And the meadow told the bee,
That the tender buds were swelling
On the old horse chestnut tree.
And the bee said, "Now I'm ready,"
As it spread each gauzy wing
And it flew to tell the flowers
Of the coming of the spring.

Then each flower told its neighbor,
And each neighbor told its friends,
That the stormy days were over
And the winter at an end.
While the blue sky smiled above them,
And the birds began to sing,
And the land grew bright with gladness
At the coming of the spring.

—Bella Geise.

The Catholic School Journal

OF INTEREST TO EVERY TEACHER

An increase in professional equipment each year is a necessity to the progressive teacher.

The Summer School affords opportunity for growth, not only by offering modern methods in presentation of material, but also in furnishing inspiration which is always a result of contact with artists and specialists in a teacher's chosen field.

The New School of Methods in Public School Music has offered facilities for study to music supervisors and teachers interested in music, for the last eighteen years. The nineteenth annual session will be held from June 22 to July 4, inclusive, at the Abraham Lincoln Center, Chicago, Ill. This promises to be one of the most successful and inspiring sessions held, and a comprehensive course of study is presented.

Eleanor Smith of Chicago, musical composer, experienced pedagog and author of the Eleanor Smith Music Series, is a member of the faculty, as is George L. Pierce, lecturer and professor of public school music at

Grinnell College, Grinnell, Iowa. Miss Smith will give lectures on Pedagogy and instruction in Practice Teaching. Mr. Pierce will lecture on Music Appreciation and demonstrate the value of the Victrola. David R. Gebhart, director of music, State Normal, Kirksville, Missouri, is in charge of the choral classes and the work in orchestration. Barbara Ann Russell Whelpley will present courses in Song Interpretation, Dictation and Melody Writing. Celia Campbell, a supervisor of note and experience, is especially well prepared to present the courses in Methods and Sight Reading, while Miss Frances J. Ross, well known for her success in her chosen profession, will give an interesting period each morning of Folk Dancing, a subject which is rapidly becoming of much importance.

The school's catalog and brochures, containing articles of interest to teachers and supervisors, may be obtained by addressing the New School of Methods in Public School Music, 330 East Twenty-second street, Chicago, Illinois.

School Entertainment

AN EXERCISE FOR MEMORIAL DAY

Nellie M. Tillotson

Suggestions

The part of Columbia should be taken by the teacher or by one of the older pupils who recites effectively. The following articles are necessary for the exercise: an urn, containing a medium-sized flag which bears an evergreen wreath, seven wreaths of flowers, six small flags.

If an urn is not available, cover a box, about two feet in height, with black cambric, and in the center of the top make an opening large enough to admit the flagstaff.

The urn or box should occupy the center of the stage. If the latter is used, tacks may be driven into the front and sides, upon which, after reciting, each of the seven girls may hang her wreath. If an urn is used, the wreaths may be banked around it.

Columbia's costume may consist of a simple white gown with a red sash, bearing the word Columbia upon it, and draped across the chest from the left shoulder to the right side, her hair should be flowing and she should wear a gilt crown upon her head.

Columbia enters and advances slowly toward the front of stage where she stands a moment with clasped hands and lowered eyes before reciting the following:

Columbia—

On this day, set apart as the "Soldiers' Sabbath," well may the hearts of my people be filled with praise and reverence for my honored dead. They come with swelling voices and loyal hearts to do homage to the noble sons who gave their lives that we might enjoy the blessings of a land of liberty.

(Steps to front and recites with feeling:)

O! valiant hearts who for Columbia died, whether free-born or slaves,
Lying in dreamless slumber side by side within your silent graves;
Ye wear a glory in our memory no knight or king could wear;
For, ah! your mighty mission was to free the shackles of despair.
Ye cannot know how loving hearts at home life's joy forever missed,
On seeing first, while lips were stricken dumb, your names on Death's long list.
O parents, brothers, husbands, lovers—all who fell in the fierce fight,
Ye can not know what tears for you still fall thru many a long, long night.
As oft we kneel beneath the skies of May to strew each grassy mound,
Even the solemn silence seems to say, "This place is holy ground."

Alas, some distant graves no flowers may see, where unknown heroes lie,

Yet for each one are flowers of memory, the bloom that ne'er shall die.

Sleep softly on, beneath the blue of Heaven, O million soldier braves!

Blossoms and tears for you today are given who lie in lowly graves;

For us you took the messengers of pain into your noble breasts,

For us ye sank upon the battle-plain to lie in dreamless rest.

(Columbia stands in attitude of sorrow. Enter girl, who addresses her as follows:)

Why, O why, Columbia fair

Dost thou stand in sorrow there?

Nature's heart is blithe and gay,

Why art thou so sad today?

Columbia—

Again the solemn time has come

When, to the music of the drum,

We honor those who died.

Their memory ne'er shall fade away

But brighter grow from day to day—

They are Columbia's pride.

(Enter band of seven girls, carrying flowers, who sing the following to the tune of "Sweet By and By.")
(Columbia steps to right of stage.)

- Once again, 'neath a fair summer sky,
Would we scatter our tributes of bloom,
O'er Columbia's heroes who lie
In the long silent sleep of the tomb.

Chorus

Scatter flowers, o'er the graves

Of the heroes who silently lie.

Scatter flowers o'er their graves

'Neath the blue of a fair summer sky.

- In the gloom of the low prison walls
And on fields where the red sabre leapt
Many hearts heard the solemn death call
While Columbia sorrowed and wept.

Chorus

(After singing the above each girl, in turn, should recite one stanza of the following exercise, after which all should deposit their flowers about the urn or box:)

First Girl—

I carry deep blue violets,

Of faithfulness these speak.

For faithful soldiers, true and brave,

I'll bring these flowers meek.

Second Girl—

I bring a bunch of fresh elm leaves,
Of patriots these tell—
Who marched and fought, suffered and won,
'Midst furious shot and shell.

Third Girl—

I bring these lilies, sweet and pure,
O ring, each fragrant bell;
Ring of their deeds so brave and great;
Of our "Grand Army" tell.

Fourth Girl—

Syringa flowers I bring today;
'Tis memory's fragrant flower.
From year to year we'll keep alive
Memorial Day's sad hour.

Fifth Girl—

And sweetest roses, bending low,
Shall deck the soldier's bed,
For these bring love from our young hearts,
Love for our honored dead.

Sixth Girl—

And these oak leaves for bravery
I'll place upon a mound;
They tell of brave and loyal deeds
On our country's battle ground.

Seventh Girl—

And the laurel wreath lay tenderly,
Its glory shall not fade,
But evermore shall brightly tell
Where our heroes all are laid.

(Columbia steps back of urn and with hands outstretched above it recites:)

Rest on, embalmed and sainted dead,
Dear as the blood ye gave,
No impious footstep here shall tread
The herbage of your grave,
Nor shall your glory be forgot
While Time her record keeps,
Or Honor points the hallowed spot
Where valor proudly sleeps.
Nor wreck, nor change, nor winter's blight,
Nor time's remorseless doom
Can dim one ray of holy light
That gilds your glorious tomb.

(If possible have instrument behind scenes play very softly "We Shall Meet but We Shall Miss Him" while Columbia recites the above.)

(Columbia returns to her position at right of stage and addresses band of girls who take positions at left and back of stage, forming a semi-circle and facing front as much as possible.)

Columbia—

My daughters fair, sweet gifts you bring
For our dead heroes dear,
Have not my sons some tribute rare?
But hark! they now draw near.

(Enter six boys carrying flags. They sing first stanza of "Columbia, the Gem of the Ocean," bow, with left hand salute at the words "Oh, Columbia," kneel at the words "A world offers homage to thee," and wave flags at the words "Thy banners make tyranny tremble." At close of stanza boys form in line at front of stage and give following exercise, each raising flag as he recites:)

All in concert—

The lily and rose and laurel
Whisper our love to the dead,
But the soldier's sleep is sweetest
With Freedom's flag o'er head.
We'll plant the starry banner on each lowly grave,
We'll fling its folds of splendor o'er the rolling wave.
Stout hearts shall sleep in triumph
'Neath the flag they died to save.

First Boy—

Wave starry flag, on high!
Float in the sunny sky.
Stream o'er the stormy tide!
For every stripe of stainless hue,
For every star in field of blue
Ten thousand of the brave and true
Have surrendered life and died.

Second Boy—

We are the men of coming years
Who will follow wherever that flag appears,
Who, honest, faithful, brave, and true
Will stand by that banner our whole lives thru.
If war or dishonor our land should assail,
Our courage, our loyalty, never shall fail.
True to our flag, to our brotherhood true,
We'll fight for, yes, die for, the red, white and blue.

Third Boy—

God bless the flag! let it float and fill
The sky with its beauty,—our heartstrings thrill
To the low sweet chant of its windswept bars
And the chorus of all of its clustered stars.
Embrace it, O mothers, and heroes shall grow
While its colors blush warm on your bosoms of
snow.
Defend it, O fathers, there's no sweeter death
Than to float its fair fields with a soldier's last
breath;
And love it, O children, be true to the sires
Who wove it in pain by the old campfires.

Fourth Boy—

Flag of the free heart's hope and home,
By angel hands to valor given;
Thy stars have lit the welkin dome
And all thy hues were born in heaven.
Forever float that standard sheet!
Where breathes the foe but falls before us,
With Freedom's soil beneath our feet
And Freedom's banner waving o'er us.

Fifth Boy—

Stand by the flag on land, on ocean's billow,
By it your fathers stood, unmoved and true,
Living, defended; dying, from their pillow
With their last blessing passed it on to you.

Sixth Boy—

The flag floats east, the flag floats west,
The skies unveil their glory,
Each stripe reflects the loving light
Star tells to star its story.
From sea to sea, in calm or storm,
Shine on, O flag, in beauty,
For all who walk in freedom's ways,
For all who died for duty.

All in concert, raising flags—

Up with our banner bright,
Sprinkled with starry light,
Spread its fair emblems from mountain to shore,
While thru the sounding sky
Loud rings the Nation's cry,
"Union and Liberty! One evermore!"

(Girls step to front of stage and stand beside boys.)

Columbia—

Thanks, noble children, 'tis well ye gave
These generous gifts to the good and brave;
As long as thy hearts shall so loyal be,
Columbia shall reign o'er the land of the free."

(School joins with children on stage in singing "America.")

—From Vermont Memorial Day Annual.

FOR THE PUPILS' NOTE BOOKS

These pictures of "Children Playing" by Vogel, are to be cut apart and one given to each pupil for pasting in his exercise or note book relating to the study of the subject.



**GREAT CATHEDRALS OF THE
WORLD—TOLEDO AND LIMA.**
Numbers 9 and 10 in Our Series of
Illustrated Studies Begun in
January.

Cathedral of Toledo, Spain.

Many and various have been the vicissitudes of the stately cathedral of Toledo. In the days of the Visigothic kings, the church was dedicated to the Blessed Virgin by King Recared, in 587. In 712 the Moors captured the city and the cathedral became a mosque.

King St. Ferdinand destroyed the original church in 1227, and upon the same site laid the foundations for the present edifice, which was building continuously for two hundred and sixty-five years.

The building was practically completed in 1493, but the chapel, sacristy and reliquary are of much later date, and only one of the towers has been finished.

In general style the building is that of early Gothic. In area the cathedral of St. Ildefonso is four hundred feet in length and one hundred and ninety-five in width.

Among the unique features of the services in this cathedral is that the old Mozarabic Rite, instead of the Roman, is used in one of the chapels.

In the sacristy, art is catered to by splendid pictures by Giordano, Titian, Van Dyke, Bassano, Mengs, Rubens, Bellini, Guido, Guercino, Alonso Cano, and there are vestments and jewels which dazzle the eye. The central Custodia, which holds the Host, was made by order of Queen Isabella from the first gold Columbus brought from America.

Earthly queens can scarcely equal Toledo's wardrobe for the Queen of Heaven. Her mantle is silver and gold, with seventy-eight thousand pearls alone, besides rubies, diamonds and emeralds embroidered upon it. Her crown cost \$25,000, without the gems it contains, and the bracelets, made by Honrado, a celebrated silversmith, cost \$10,000.

Cathedral of Lima, Peru.

The cathedral of Lima, though smaller than the church of San Pedro (1598) is noteworthy as the oldest cathedral in the new world.

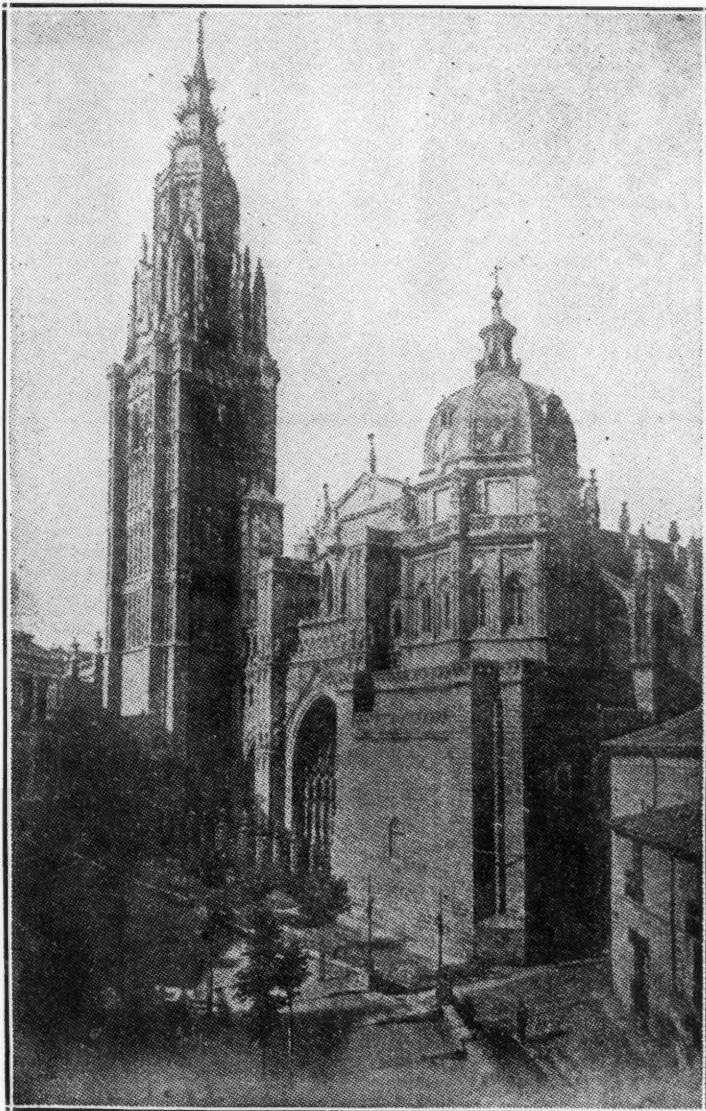
It was begun by Pizarro, the conqueror of Peru, in 1536, and consecrated in 1625. More than a hundred years later, about the middle of the eighteenth century, it was nearly ruined by a great earthquake, and the body of St. Toribio, its most cherished possession, disappeared.

But if St. Toribio's body is no longer kept, Pizarro has been more fortunate. He has a monument in the chapel of Guadalupe in the cathedral and, in a glass case, a skeleton, originally taken from the crypt, is seen, which is said to be that of the conqueror of Peru.

The high altar is of massive silver construction, and the choir stalls are extraordinary specimens of beautiful Indian carving. The walls are covered by pictures of Murillo and other great Spanish painters.

Lima possesses the distinction of being the only city in America, except

(Continued on page 71)



The Catholic School Journal

A READING OR INSTRUCTION FOR MAY.

Filial Love of Mary, Our Immaculate Mother.

The love of a mother for her child is the deepest, truest and most unselfish love that earth knows. God, who gave the mother her offspring, planted that love in her soul, and He, whose charity is infinite, deigns to compare His love for the souls of men to that of a mother for her children, and only by that eternal, boundless love of God is a mother's love surpassed. Our mother loves us as long as she lives, and when God calls her hence, in the next world her love is even more intense, because it is purified, spiritualized and perfected. No offenses on the part of a child can quench the love of a true mother. When all others reject the offender, there is still the refuge of a mother's heart. A story is told of a girl who ran away from her widowed mother and her Highland home and went to Edinburgh to seek employment, "to better herself," as she expressed it. The mother went in pursuit of her erring child and brought her home and for a time all went well. Then a fierce temptation to return to her former life of sin assailed the poor girl and, yielding to it, she arose in the dead of the night and left her mother's roof once more. This time the poor mother was ignorant of her whereabouts and felt it would be useless to try to find her. So accepting her cross she prayed daily for her child. Ten years passed and still the widow watched and prayed, and though advanced in years she made it a practice never to go to bed before midnight, knowing that if her child ever returned it would be under cover of darkness. One night as the poor woman was just thinking of going to bed she heard a footstep; then the door was opened softly and the poor wanderer stood before her mother. When the first welcome was over the daughter said, "Mother, how was it that at this hour of night there was a light burning in the window and the door was unfastened?" And the mother replied, "The candle has been lit every night since you left me, and the door has never been bolted, because I feared that, if you found the house in darkness and the door barred when you came back, you might not have the courage to knock."

This is a true story of an earthly mother's love. What must be the depth of the love of our immaculate Mother! She was perfect, and when Jesus confided St. John to her care He confided each of us at the same time, and He created in her soul a true mother's love for sinful humanity. Think of all the titles conferred on her by the Church; so many of them bring out her true love of souls: "Mother of good counsel," "Virgin most merciful," "Health of the sick," "Refuge of sinners," "Comforter of the afflicted."

As we meditate on these titles surely a filial love of Mary should spring up and increase in our souls. "But what does filial love imply?" A great deal, Child of Mary, for it includes a love that is proved by confidence, submission, imitation and devotedness. Let us meditate for a few moments on each of these points.

First, our love of Mary should be confiding. This means that we should trust her implicitly, just because she is our Mother. Instead of worrying over present or anticipated difficulties we should confide them to her and be quite sure that, by her prayers, she will obtain us some alleviation or the courage to support them. It means that, even when we sin grievously, we still cling to our confidence in Mary, knowing that the flame of her love is ever burning and the door of her heart is never closed. If we invoke her she will obtain for us the grace of true repentance and reconciliation with God. How many owe their conversion to our immaculate Mother! Therefore, Child of Mary, confide yourself to the Mother of God and she will watch over you in life and stand by you on your death-bed, when the "now" and "the hour of our death" coincide.

Secondly, our love of Mary must be submissive, and this includes obedience to what we know she would have us do. How are you to know her wishes? How does she make known her commands? Very simply, for she has no personal wishes and commands other than those of her divine Son. Therefore, in answer to the question of the faithful Child of Mary, "Mother, what wilt thou have me to do?" the answer would be, "Whatsoever He shall say to ye, do ye." Mary has no other gospel to teach than that of her Son, Jesus. In practice surely it is not difficult to determine whether this or that particular action

which you contemplate doing would be agreeable to our Lady. If you think the answer would be in the affirmative, then execute your project. If you think it would displease your heavenly Mother, then refrain from it. If you doubt, it is always safer to abstain from performing that action. Is not this a clear and safe line of conduct? Would you not be happier and holier if you always observed it? There can be but one answer to these questions. Well, then, having drawn the right inference, all that remains is to act in consequence, and if any special reform is necessary begin today.

Thirdly, loving children instinctively imitate their mother. Love tends to produce union and resemblance, so we, who profess to love our immaculate Mother, must endeavor to imitate her virtues in our feeble degree. But our imitation must take a practical form. It is useless to cultivate mere tender feelings and vague desires of imitating our Lady. We must go further, and the simplest way is to choose some definite virtue and to endeavor to practice it. Select the one which will make the home happier, the one which will make you more lovable and lessen the demands you make on the forbearance of others. When you have conquered this exterior fault by practicing the opposite virtue, then attack your interior defects in the same way. During the month of Mary you might single out some special virtue and strive to acquire it, and these victories over self and selfishness will be so many unfading spiritual flowers for our Mother's shrine.

Lastly, our love of Mary must be devoted, that is, we must strive to make her known and honored. To effect this, let your daily life be worthy of your title, "Child of Mary." There is no better way of increasing and spreading devotion to Mary. Be fervent members of your sodality and never neglect your special duties as Children of Mary. Try to lead others to join the sodality and, what is more difficult, look after those who are growing tepid. Be careful to preserve that union and charity which should characterize all the members of the sodality, by never propagating anything against a fellow sodalist or listening to unkind reports.

The month of May has come, and our Lady expects something more of her children during this long festal season. Do not disappoint her. Cling to your immaculate Mother, be true to her service throughout life, and be assured she will assist you when the hour comes for you to descend into the valley of death, and will welcome her child to the everlasting Home.—(From Spiritual Readings for Mary's Children, by Rev. Mother Cecilia Benziger Brothers, Publishers.)

ST. TERESA.

(Continued from page 48.)

Autobiography, edited by the Rev. John J. Burke, C.S.P., and published in 1911 by the Columbus Press of New York. The book includes the Life, the Relations, the Book of Foundations and the Maxims, with valuable prefaces, an introduction by Father Elliott and Crashaw's poem.

The Interior Castle and the Exclamations have been brought out in delightful form by the Benedictines of Stanbrook, with introduction and notes by the Rev. Benedict Zimmerman, O.C.D. Father Zimmerman has also published an edition of Lewis's translation of the Life.

A very painstaking and enthusiastic work, though not written from a Catholic viewpoint, is The Life of St. Teresa by Gabriela Cunningham Graham. The introduction is recommended as a suggestive study of the background against which the saint's life was lived.

Helen Hester Colvill's life of the saint is interesting as a type of present day appreciation written with the avowed attempt to bring the great Spanish nun before "the sympathetic of every creed."

AS TO SUBSCRIPTION ACCOUNTS: Every subscriber to The Journal should have a receipt showing payment for the present year. If you received a statement of account recently and have not yet remitted, make it a point to do so before the matter escapes your attention again. Don't wait until the last days of schools to attend to what can just as well be disposed of now. In remitting subscriptions do not fail to send in our last statement card to you, as this will insure proper credit and prompt acknowledgement of your payment.

GREAT CATHEDRALS.

(Continued from page 69)

Cartagena, to have given to the church canonized saints. In the beginning of the seventeenth century, three who have been canonized, two who have been beatified, and several "Venerables" flourished simultaneously. The saints are: St. Toribio, Archbishop of Lima, St. Francis Solano, and St. Rose. The beatified are: Blessed Juan Marcias and Blessed Martin Porras, the last named, a colored man. The brother of St.

Teresa, the great reformer of the Carmelite Order, Lorenzo de Cepeda, spent some time in Lima.

A Good First Communion Book.

"Visits for Children to Jesus in the Blessed Sacrament," is the title of a very helpful little book by Sister M. Francis, Convent of Mercy, Hogansburg, N. Y. Written by a religious who appreciates the needs of our teachers for material for talks or instructions appropriate to First Communion classes, this new book will be

welcomed by many of our readers. Price postpaid, 25 cents. Convent of Mercy, Hogansburg, N. Y.

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Mr. L. M. Dillman Elected President of American Book Company.

Our readers will be interested to know that Mr. L. M. Dillman, for many years manager of the Chicago office of the American Book Company, as also a director in that great educational organization, has just been elected president of the company. Long service in the educational field has given Mr. Dillman a most extensive acquaintance with educators, Catholic and secular, throughout the United States, and all will undoubtedly be pleased to hear of the honor conferred upon him in this advancement to the highest position in one of the largest publishing organizations in the world.

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Death of an Educational Publisher.

Textbook publishing loses another of its best-known leaders and thousands of teachers lose a personal friend by the death of T. W. Gilson, at

his home in Winchester, Massachusetts, on April 23.

Tillotson Wheeler Gilson was born at Hartland, Vermont, August 6, 1849. He fitted for college at Kimball Union Academy, Meriden, New Hampshire, and was graduated from Dartmouth in 1874. After some experience in teaching, he became associated with D. Appleton and Company, finding what was to be his life work—educational publishing. He soon transferred his connection with the J. B. Lippincott Company, and later went to Philadelphia as manager of the educational department. Here he remained for some ten years, and his experience covered editorial as well as agency work.

He joined Ginn and Company as a member of the firm in 1892. His great work for this company was done as manager of the common school department of the Chicago office. In 1906 he removed to Boston to take charge of the New England sales department of Ginn and Company. A serious illness about the time of this transfer left its imprint on his constitution, and some two years ago he was relieved from his duties in the active management of the business. Since that time he has been associated with the editorial department of Ginn and Company. For this editorial work he had unusual natural qualifications,

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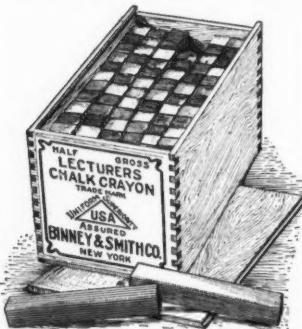
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United States, with only three or four exceptions, and he made and kept friends wherever he went. No man was ever more beloved by his business associates. He had fine literary tastes, richly cultivated. He greatly enjoyed outdoor life, was an enthusiastic golfer, and an expert photographer. In his later years he found great satisfaction in developing his farm at Quechee, Vermont. Unassuming and utterly without affectation, he had a personality of rare charm which was felt by all with whom he came in contact. Mr. Gilson leaves a widow and one son, Dr. H. B. Gilson, of Quechee, Vermont.

A Graduation Sketch Next Issue.

In the next issue of The Journal we will present a very attractive little graduation sketch entitled "At the Portal," by Sister M. Florentine, of the Nazareth Normal, Rochester, N. Y. It was received too late for this issue. Being short and with full directions for presentation, it can be readily learned by your graduates.

Cardinal Gibbons' Prayer.

A good example of unsectarianism was given by Cardinal Gibbons at the tenth conference of the National Child Labor committee at New Orleans last month when he offered prayer at the convention which was composed of Protestants, Catholics, Jews and unbelievers. Miss Jane Adams said at the meeting, "Let us, under God's blue canopy, Jew and Gentile, Catholic and Protestant, rich and poor, unite on this one thing, the child." How much better if this could be done often.

Sister Mary Andrew Tobin, of Mercy Hospital, Denver, has become a registered druggist. She was the only woman to pass the recent examination for registered pharmacists held under direction of the state pharmacy board.

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Miss Agnes Sheedy, a well-known artist of Denver, Colo., has entered the Order of Sisters of Mercy in that city. She is the second member of her family to become a religious, a sister being a member of the Order of Mercy, in Omaha, Nebr.

Death of Sister Rosalie.

Sister Mary Rosalie, of the Sisters of Charity of St. Vincent de Paul, died the other day in Richmond, Va., where she was directress of St. Patrick's school, was a famous war nurse and was known to many prominent in military affairs of an earlier day. Sister Rosalie was a Northern girl, but, was laboring in the South during the war, she devoted her efforts to aid in the suffering on the battlefield, where she served for three years. Bishop O'Connell was at her bedside in her dying moments and celebrated the Requiem Mass at her funeral.

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TEACHING IN PARISH SCHOOLS.

(Continued on page 50.)

torical accident," which leaves us today with an over-loaded curriculum. "The reform of the curriculum," writes Dr. Howard, the secretary of the Catholic Educational Association, "is the most important problem of a practical nature that we have before us. The demand for this reform is voiced by secular educators with much insistence. It is possible for us to get a much better organization of our work by simplifying the elementary education and by fixing more definitely the purposes of our secondary education. We can do a service to the education of our country thereby. We need to ascertain what we can do, what is most important to do and what we may without great peril leave undone. We must keep in mind the truth that human nature never changes, but that the conditions of our life are always changing."

At the conventions of the Catholic Educational Association, held in Pittsburgh and New Orleans, the reform of the curriculum was lucidly discussed by representatives of the various seminaries, colleges, religious orders and diocesan school systems of the country. An analysis of their views would seem to indicate that a change will come. It has behind it solid thought and conviction; it does not involve any lowering of standards of excellence in elementary training; it has passed the stage of theory, and its practical working out is circumscribed merely by the usage of the day and the expression of this in local legislative enactments.

Time an Important Element in Education.

It must be admitted that in every form of education where time can be saved it should be done. The consequence of losing time or even of devoting it to training which is not educationally practical is destructive of real education. From this point of view the question widens, and takes in far more than the mere expediency of having pupils earn something of a livelihood at an earlier age than is now commonly done. Our parish school system, which is the lasting monument of solid convictions in educational matters, will not be slow to take up a change for the better as soon as it becomes possible and prudent. This same committee of the Catholic Educational Association seemed to feel, however, that a change would at this time be inexpedient, because unfortunately we are almost entirely dependent on the state school system; and if we alone abridged the curriculum in our elementary schools, our graduates might be refused the privileges which are granted to the graduates of the public elementary schools, thus not only handicapping our children, but also probably bringing about a depreciation of the splendid work done in our schools. It is to be regretted that this dependence is mainly due to the fact that we have so few free Catholic high schools as a part of our diocesan school system. Their absence makes us dependent, much as we dislike it, even where the opinion seems to be general that time could be saved, or at least put to better use.

While this profitable discussion about the curriculum continues, there is not for us any immutable law obliging a pupil to stay in a grade when he is reasonably ready for advancement to a higher one. If this is done judiciously we will give our system the benefits resulting from its own practical excellence, and will derive the fruit of the wisdom of those who honestly feel that elementary training is spread over too many years.

TRAINING TO CHRISTIAN LIFE.

(Continued from page 52.)

At the same time tell them the principal sentiments to excite in their souls at each of these parts in order to join with the priest and share in the sacrifice.

You should likewise instruct them on the nature of spiritual communion and on the ineffable happiness of communicating sacramentally as often as they are allowed to do so.

To the older pupils explain the four ends for which the Mass is offered, wherein it replaces and excels all the sacrifices of the old law. Like the holocaust of old, it is a sacrifice of adoration; like the peace offering, it is eucharistic and impreatory, since its purpose is to thank God for His blessings and to beg for favors; it is also offered as a victim of propitiation for the pardon of sins. Teach them to hear Mass by uniting in spirit with the dispositions of the saving Victim who is actually offering Himself on the altar for these four ends, the summary of

Facts Worth Studying

THE WINNERS

IN the shorthand contest of the Connecticut Business Educators' Association for the Connecticut School Championship and the Monroe Medal, held in Meriden, February 14, a writer of Gregg Shorthand won. This is the third time in succession the event has been won by a Gregg writer. Second place was won by a Gregg writer also—Miss Marion Peck. The winner of the championship, Mr. William B. DeRosier, with but three semesters' instruction in the Bristol High School, made a record of 117 net words a minute on the 120 take—97.8% perfect. He was the only candidate of twenty-eight contestants to qualify in the 120 test. Miss Peck, of the Meriden High School, wrote 108 net words a minute on the 110 test, making an accuracy record of 98.18% perfect.

These two writers were the only contestants from high school qualifying in any of the tests above 80 words a minute. There were writers of both Isaac Pitman and Munson shorthand in the contest.

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man's duties to God.

Accustom the children from their tender years to make use of a book to follow the Mass and to prepare to receive the sacraments; but teach them how to use it with profit. The book is a help to stir up good sentiments and to prevent the omission, through forgetfulness, of any of the principal duties of piety. But warn the children that the formulas contained in the book are not of obligation and may be replaced by the beads or by other prayers of their own choice.

HOLY COMMUNION.—If men but knew the excellence of this heavenly food, how eagerly would they not approach the holy table! Therefore, teach the children this great mystery; train them to fulfill their duties to the holy Eucharist. Create and sustain in them an ever-increasing hunger for the Bread of Angels, and, with a view to preparing them to receive it, encourage them to emulate the purity and the love of these blessed spirits.

Give all the help you can to retreats in preparation for solemn communion. In anticipation, have the children learn some hymns and likewise some acts of preparation and of thanksgiving; but in each case after first commenting upon their meaning. Watch over the children in church and even outside the church door. In the intervals between the principal exercises, occupy them piously; tell them edifying stories, help them to prepare for confession, suggesting and, if necessary, presiding at certain exercises of piety.

After they have made their first communion, encourage your pupils, as far as possible, to cultivate the practice of frequent and even daily communion. For the habit must be begun while the children are still attending school. The decrees of his Holiness, Pope Pius X, on this subject dissipate all apprehension on this score, and give sure and authentic directions, as they are in perfect conformity with the oft-expressed desire of the divine heart of Jesus.

DEVOTIONS.—The devotions to favor in the catechism classes are those which are the most important by reason of their object and likewise the best suited to the age and the circumstances of the children. Give them solid instruction, and indicate substantial, though generally short, practices. But refrain from burdening them with your personal preferences; respect the freedom of souls and the direction of the Holy Ghost.

The principal devotion for children is devotion to the holy Child Jesus, their divine model.

Then should come devotion to the holy Eucharist, and likewise to the Blessed Virgin Mary, the mother and protectress of all Christians.

An important place should be given also to devotion to the holy Guardian Angels. Was it not when welcoming little children that our divine Saviour made known this touching proof of the solicitude of God's providence for men? If He invites us to think of the angels in order to prevent all scandal, how much more attentive should not children be made to the presence of their heavenly guardians, in order to keep themselves from sin and be inspired with confidence in the power, and gratitude for the care, of these blessed spirits!

Then, too, there is devotion to St. Joseph, the guardian and protector of the Child Jesus; as also devotion to special patrons of youth and the particular patrons of the individual children.

Lastly, inspire your pupils with tender charity for the souls in purgatory. Accustom them, for the relief and deliverance of these suffering souls, frequently to offer good works and acts of piety; and particularly to assist with this intention at the holy sacrifice of the Mass.—(From Catechist's Manual, by Christian Brothers. Published by John Joseph McVey, Philadelphia.)

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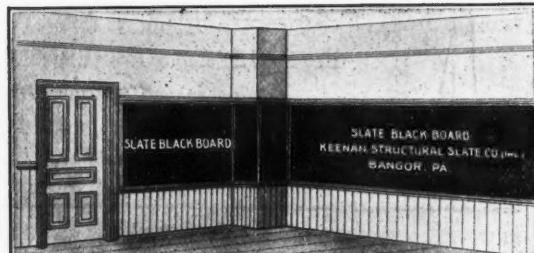
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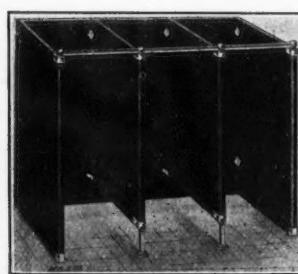


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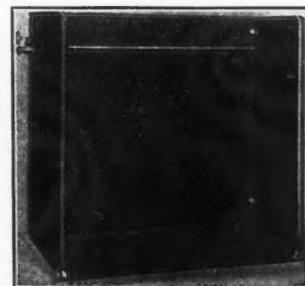
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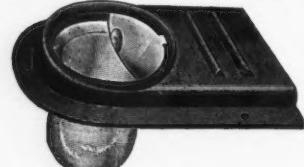
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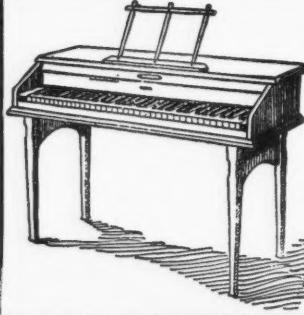
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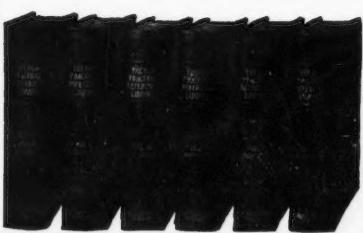
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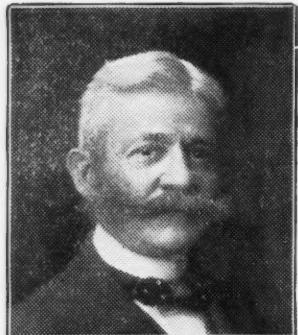
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